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ABSTRACT

Close-up studies of German life in the Stuttgart area are reported by participants of Stanford University's 1961 National Defense Education Act second-level institute for secondary school teachers of German, held at Bad Boll, Germany. Topics covered include: (1) religious life, (2) political life, (3) problems of settlement, (4) occupational problems and the family, (5) aspects of the German educational system, and (6) general cultural life. For related documents see ED 027 785 and ED 027 786. [Not available in hard copy due to marginal legibility of original document.] (WB)

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GERMANY AS WE SAW IT

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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A report presented by the participants
in the 1961 Stanford NDEA Institute
held at Bad Boll, Germany.

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TABLE OF CONTENTS

A. Religious Life in Württemberg p. 3

B. Rolitical Life 39

C. Problems of Settlement 72

D. Occupational Problems and the Family 96

E. Some Aspects of the German Educational System 118

F. General Cultural Life 159

Preface

The following pages are the result of the "Area Studies" program, which was an integral part of the academic program offered to the 78 participants in the 1961 Stanford NDEA Summer Institute for Teachers of German in American High Schools.

The report hereby presented does not pretend to be a scholarly treatise acceptable to a professional cultural anthropologist. Not only was the period of "acculturization" allowed to the participants not long enough, but we, the participants who wrote the report, are primarily language teachers, not professional anthropologists.

Nevertheless it must be said that the report presented is the result of a type of work which could not possibly have been done if the Institute had been located in the United States. For this report is almost entirely based on personal contacts established through field trips made by large and small groups, through participation in such activities as church services, through personal invitations, and through many, sometimes intimate and confidential, discussions.

In spite of the fact, therefore, that this report does not claim scholarly depth and accuracy, the work embodied in these pages has at least accomplished one thing: it has brought every one of us in contact with the Germany of today as it actually exists around us and with hundreds of Germans who live in it and who patiently listened to our questions, who were eager to explain their problems, and who frequently had to make the effort to modify their Swabian dialect so that we knew what they were talking about.

A: Religious life in Württemberg

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I. Some General Facts

The observer of German religion is usually astonished to find that even today over 96% of the German people are affiliated either with the Roman Catholic or the Evangelical Church. He also notices with amazement that there are certain entire areas which are predominantly Catholic and others which are predominantly Protestant.

Both facts - the high percentage of affiliation with a church as well as the geographical distribution of predominantly Catholic areas versus predominantly Protestant areas - have a historical reason. The Treaty of Augsburg, 1555, established the principle *Cuius regio, eius religio*. That is, the individual citizen could not choose between belonging to a Catholic or to a Protestant church or to no church at all. The choice of the ruler automatically determined the religious affiliation of all his subjects. If the ruler was Catholic, all his subjects were Catholics; if the ruler was Protestant, all his subjects had to be Protestants too.

Though the situation today still reflects this earlier situation, the earlier situation has drastically changed at least in two important respects:

1. The church, though still called *Landeskirche*, if it is Protestant, (translated in this study by "State Church") is no longer a state church in the old sense of the term. The state no longer regards one church as the only legitimate one. The only reason why the Catholic church is not called a *Landeskirche* is the fact that the geographical boundaries of the various German dioceses generally do not coincide with the boundaries of the various states, whereas the *Landeskirche* of Württemberg is that of the old kingdom of Württemberg. Furthermore, separation of Church and State was established constitutionally in 1919 by the Weimar Republic and re-affirmed by the Constitution of West Germany.

The establishing of a state religion is expressly prohibited, and religious freedom and freedom of conscience are guaranteed. Not only the Roman Catholic and Evangelical but all religions are officially and constitutionally equal.

Separation of Church and State in Germany is, however, not as categorical as in the United States. By various treaties between the churches and the states certain rights of the church are acknowledged. The church is for instance entitled to financial assistance from the state, religious instruction according to the wishes of the parents must be offered in the public schools, and the state is obligated to protect the sanctity of the Sabbath and of established religious holy days.

2. The strict regional distribution, still almost undisturbed, at least in rural areas, until the beginning of World War II, no longer exists in its old rigidity. The population driven from their homes in such provinces as Silesia, Pomerania, East Prussia, and others had to be given shelter in West Germany. As a consequence, villages almost exclusively Protestant (or Catholic) before the war, now have a strong Catholic (or Protestant) minority. The village of Boll is a good example.

Boll is about 800 years old. The church in the village was, of course, Roman Catholic until the time of the Reformation. In 1534, Württemberg, the state in which Boll lies, became Evangelical by official decree. From 1534 until 1945 there were no Roman Catholics in Boll. Then the refugees from East Germany began to arrive here, and for the first time the village had a mixture of Roman Catholics and Protestants. As the number of Catholics increased, it became desirable to establish a congregation to serve their religious needs. The problem of actually constructing or paying for a place of worship was no small one, since the refugees came with very scant means and had to work hard merely to pay for food and shelter. This group of Roman

Catholics finally bought a small home which they converted into a place of worship. The arrival of the first priest who came to serve the small congregation must have made the natives of Boll realize how large the number of Catholics had become, and the initial reaction to his coming was an angry one on the part of some of the residents. The present Catholic priest in Boll reports that some residents threw stones at his predecessor when he first appeared in Boll. Sixteen years have made a great deal of difference, however, and the priest who serves in Boll today counts many friends among the members of the Evangelical Church.

To the question of whether this mixing of Roman Catholics and Protestants throughout Germany is good, both sides answer, "Yes." The churchmen with whom we spoke felt that certain dangerous misconceptions regarding Catholics held by Protestants, and vice versa, are eliminated when members of the two churches know each other personally.

In concluding these preliminary remarks it should be pointed out that it was no easy assignment to study the religious life of Boll and of the state to which it belongs. To be sure, it is easy to see whether a church building is new or old, and it is easy to find out whether services are well attended or not. But it is not easy to ascertain how intense the religious devotion of the worshippers is, how deeply their confessed religion affects their lives, and whether they actually and consciously accept the entire dogma contained in their catechism.

The following paragraphs must be read with this difficulty in mind, and if the study does not dig deep enough, it must be remembered that two months are not sufficient to find the answers to questions, the very asking of which may be considered an intrusion.

II. Structure and Administration of the Evangelical Church of Germany

The history of the division of Germany into predominantly Catholic provinces or states and predominantly Evangelical or Protestant states has been treated elsewhere in this document. The purpose of this treatise is to show how the Protestant church in Germany functions in general and to point out some interesting differences between the policy of the State of Baden-Württemberg toward the church and that of other states. However, it is important to bear in mind that this particular section of the report deals primarily with Württemberg, and with other states only to the extent that the differences pointed out help to define the local situation.

When we speak of the Evangelical Church of Germany, we mean first of all an extremely loose federation of state churches. Real autonomy exists not in the German Church as a whole but in each of the state or provincial churches. To emphasize the very looseness of the German federation, it is interesting to note that the Protestant churches in Bavaria prefer to be designated as Lutheran ("Lutherisch") whereas the Protestant churches of the other states feel somewhat "hemmed in" by this designation and prefer to be known as Evangelical. One must also be aware that where the expression "State Church" is used, it is not to be understood as the one official church body or denomination approved by the state, but rather, as was pointed out before, as a church body which works in cooperation with the state, and, in return, receives its basic monetary support with the help of the state.

We begin, then, at the basic level with the primary function of the church - the nourishing of individual souls with spiritual food. We find that this function, that is, preaching, teaching, administration of the sacraments of Baptism and Holy Communion, is carried out by a minister, usually a man who may have anywhere from several hundred to as many as 5000 souls entrusted to his spiritual care. Through these functions, the minister is able to reach, on the average, not more than two to five hundred of his parishioners per week. A very small number of parishes report a weekly church attendance of more than 40% of the souls in the parish, but a great majority of the parishes report a weekly attendance of somewhere between 10% and 20%.

Other important functions of the minister of the parish include the lending of spiritual guidance to the men's and women's societies, in some cases also to the societies of young mothers and young adults, and counseling sessions with those contemplating marriage, with the parents of children who are to be confirmed, and with others who show particular need of spiritual guidance. Then there is also the all-important function of ministering to the ill, the dying, the depressed, and others who may be willing but not able to attend the services. In these last-named functions, the minister in the larger parishes is assisted by a deaconess (Gemeindeschwester) who is a full-time, salaried assistant to the minister.

Even though 96% of the people of Western Germany are on the membership rolls of either the Catholic or Evangelical churches and of the remainder a number are enrolled in free churches, it is evident from the figures quoted earlier that absenteeism, as pertaining to participation in church functions, is rampant. Enforcing a definite discipline in such a state-supported church body is difficult, if not impossible. Measures occasionally resorted to are the postponement of a baptism and, at times, the postponement of a marriage of a young man and woman. The withholding of Holy Communion or complete excommunication from the church are never employed.

A positive approach to the remedying of this absenteeism is being undertaken by the *Evangelische Akademie* and will be treated more specifically in another portion of this study. We might mention in passing, however, that church-oriented outings, travels, and other efforts at achieving sociability are being employed with some success to reestablish interest in the church and church activities.

A question which will naturally arise is that of a future ministry. It is difficult to determine the exact needs of all the congregations in Germany in this respect, but again using Württemberg as a model, we find that there are some 1200 Evangelical congregations in this state. This requires an annual supply of some 75 - 100 young men who are capable of filling vacancies created by death, retirement, and resignation.

The majority of the theologians who become ministers in the Evangelical Church are trained in the universities, for the universities of Western Europe, and of Germany in particular, still maintain their theological faculties. There are also some Kirchliche ~~*Technische*~~ *Hochschulen* in which a man may study as much as but not more than four semesters in preparation for the ministry. The other four or more semesters must be spent at a University. In addition to these two possibilities there are also in Württemberg former cloisters which have been converted into schools where future ministers are trained. There the young man can receive his training free of charge if he really enters the ministry, but must repay the institution in the event that he does not enter the ministry, or does not remain in it a certain number of years.

The theological student begins his work in the ministerial profession as an assistant or *Vikar*, when, at the end of eight semesters of training, he passes an oral examination before a commission consisting of members of the theological faculty and representatives of the *Landeskirche*.

The period of "Vicarage," when he serves as assistant to an ordained minister, performing such duties as preaching, instructing the young, and, in some cases, performing a baptism or the committal service at a funeral, comes to an end when he faces the commission in another oral examination at the end of some 2 1/2 to 3 years of satisfactory work as Vikar. He may at this stage also decide to attend or be advised to attend a Prediger-Seminar, that is, a combination of study and practice in theological work which may continue from a minimum of eight weeks to a maximum of two years.

How can a congregation be reasonably sure that such a trainee or future theologian will believe and teach the traditional spiritual truths as the congregation believes these truths and expects them to be taught? This question is the concern of the Nachwuchsreferent, also known as Oberkirchenrat, who keeps tab on the students throughout the course of their studies. The theological soundness of the prospective minister is further established by the commission which conducts the examination. The final word, however, is spoken by the congregation which the prospective minister is to serve. He is invited to conduct a service in the congregation. This is known as the Probepredigt (trial sermon). On the basis of this service, the congregation makes its decision as to whether or not it will retain him as its minister.

A similar arrangement exists for those who desire a change of parish or who must do so for physical or other good reasons. Such a minister may announce his intention to the Synod, the governing body of the State Church, and on the basis of a recommendation from the Synod he may also deliver a trial sermon to a congregation which is in need of a minister. Conversely, a congregation may issue a call for a certain pastor. If he complies by visiting the congregation for the purpose of delivering a trial sermon, he thereby indicates his interest in a change of parish, and of course obligates himself to accept the call, should the congregation announce that it is satisfied with his performance in the trial service.

Is the supply of trained ministers, and especially of replacements, adequate? This, of course, is a debatable question, and each person's answer will depend largely on his personal views in the matter of spiritual needs or the requirements of an ideally functioning parish. Suffice it to say that, for the present, the needs of the state churches, as far as trained workers are concerned, are being met as well as they have been met throughout the past centuries and in the early decades of this century. There are, of course, people, and these include people of great responsibility in the church, who feel very keenly that this is insufficient and who see a need of reorganization and a reappraisal of church functions.

The problem of the over-sized parish is being faced in several ways. In some areas a second and sometimes a third associate pastor is employed to serve the parish. In other parishes each of several ministers is held responsible for the work in a definite area or district (Bezirk) of the parish, and in still others the parish is divided to form two or more parishes or congregations.

Among the most important functions of a parish is the Christian training of the young members of the parish. This is begun in the school, which in Germany is under no restriction, as far as religious training in tax-supported schools is concerned, but, on the contrary, must offer religious education as part of the regular curriculum, even though the child is not under compunction to participate in the religious instruction program. It is assumed, of course, that this religious instruction will be oriented to the doctrines of the Evangelical Church in those states where the Evangelical Church predominates, and Catholic, where the Catholic Church is strongest. Wherever both religions are represented, the school is obligated to include classes for both groups.

Naturally the question will arise, "How many of the children participate in religious instruction?" The percentage seems to be well above 80%, and those who do not attend the school's religion classes include both the children of parents who have openly declared their intention to leave the church as well as those who, because of confessional reasons, prefer to get their religious instruction through other channels. We shall return later to the problem of religious instruction in public schools.

Another important means of instructing the young is through the Kindergottesdienst. This is an arrangement which more or less parallels the American institution known as Sunday School. Lay workers who take an interest in the instruction of the young, as well as the Vikar of the parish, where the parish is so fortunate as to have a Vikar, assist in the instruction of the young in the Kindergottesdienst.

Confirmation of the church's youth takes place when the child has reached the age of approximately thirteen to fifteen years, after two to three years of special instruction known as Christenlehre, and this instruction again is imparted by the minister in the smaller parishes, but may be conducted by the Vikar in the larger parishes. The group to be confirmed is examined orally in a public examination which may be conducted on the day of confirmation or on a previous Sunday. Following confirmation, the child becomes a communicant member of the church and begins within a week to participate in the Sacrament of Holy Communion.

There are opportunities for the young to continue their religious education by participating in Schülerbibelkreise (students' Bible circles) and in the Christlicher Verein junger Männer (or junger Mädchen) which is the counterpart of the Young Men's (or Women's) Christian Association.

Open communion is practised by the Evangelical Church. That is, those participating in the Sacrament of Holy Communion are not required to attend confession or even to announce their intentions previous to attending the Sacrament. Everyone in church, including the stranger or guest, is welcomed at the Communion altar. No records are kept as far as individual participation at Holy Communion is concerned, but a general count is made of the number of guests.

It is very evident, of course, that such a church or group of churches cannot exist without a definite source of income. It has been indicated earlier in this treatise that the state churches of Germany receive their support from the state. This needs some elaboration, since the congregations of the Rheinland, for instance, do not receive funds which have first been gathered in the state by state officials, but instead gather the funds within the parish and submit a proportionate share of the funds to the Synod or governing body of the state church. Other state churches, including those in Württemberg, however, do not gather money in the parish, but receive directly from the state funds which have been gathered by state officials.

The amount which each person must contribute for the support of his church is determined by the size of his income tax bill. One-tenth of his total income tax is added to the bill as church tax. The individual is free to designate whether this tax is to go to the support of the Evangelical Church or the Roman Catholic Church, since these are the two officially recognized church bodies. However, free churches and independent bodies may also share in this support if they so desire. Why these bodies usually decline this support will be the subject of another section of this document.

Those who refuse to support either of the recognized churches may officially declare that they are not members of these churches and therefore decline to give them their support. This procedure is followed by both the non-religious and the extremely conscientious supporters of the strongly fundamentalist free churches.

This report on the Protestant Churches in the German states would not be complete without mention of some of the movements which are taking place within the church.

Throughout history religious bodies have had their strong supporters, mediocre supporters, and weak supporters. It is only natural that a certain amount of brotherly feeling should develop between those who take their religion or the work of the church most seriously, and therefore tend to become a circle apart from the general membership. These "ecclesiolae in ecclesiae" tend to develop definite leanings, either in the direction of pietism or "super-Christianity," or of rigorous orthodoxy, or mysticism, or cultism, just to mention a few possibilities. Even today the churches are not free from these tendencies. There is, among others, the group practising what it terms Entschiedenes Christentum. This is an extremely rigorous self-denial, almost bordering on asceticism, and has some followers also among the youth. In a number of Württemberg villages, pietistic circles, meeting for private services two or three times per week, are a strong influence within the church and occasionally actually dominate the local situation.

Among the theological students one finds the circle termed Studenten Missionsdienst, which, besides taking a strong interest in missions and being strongly fundamental in its theology, also has pietistic leanings.

III. The New Concern of the Church with Economic and Social Problems

The church in Germany today does, for the most part, take an active interest in economic and social problems. It desires to combat the accusation: "The church has nothing to offer to twentieth century man, and the only way to retain some spark of interest is for the church to champion the cause of the working man. In order to survive as an important force, the church must concern itself with the problems that have arisen as a technological society has developed." Many religious leaders admit that the accusation is partially true and demand a change even on theological grounds.

The Roman Catholic Church has for a long time been deeply interested in the problems of labor unions, just wages, fair profits, working conditions, and the shorter work week. Pope John XXIII in his recent Encyclical "Mater et Magistra" re-expressed the conviction that it is the prescribed duty of the Church to address itself to these problems and that it must concern itself with the welfare of its flock in *this* world as well as in the next. The stipulations of the Encyclical will of course be applicable in Germany. Indeed, a German, Father Gustav Grundlach, helped to formulate the text.

According to a report in the "Sonntagsblatt" of the *Süddeutsche Zeitung*, July 23, 1961, the Encyclical consists of four main parts. In the first part the teachings of Pope Leo XIII, Pius XI, and Pius XII are reviewed. The second part deals with the problem of private and public activity in the economic sphere, and with the place of the worker in economic society. In the final two parts a world-wide social balance is urged, and in this connection the needs of the underdeveloped countries are considered.

The Catholic Church, then, is obliged to adhere to the admonitions of the Encyclical and will, therefore, concern itself with the basic theme, that is, a striving toward balance - balance between highly developed and underdeveloped countries; between big and small business; between capital and labor; between public and private enterprise; and between community and individual freedom of trade.

The Evangelical Church in Germany through such publications as The Young Voice of Labor[1] and through organizations like the Evangelical Union for Workers' Problems in Germany[2] and through its academies such as the one in Bad Boll, involves itself deeply in social and economic questions. Consider the recent Kirchentag in Berlin in July 1961. Working Group No. 4 addressed itself to a discussion of economics and society. Particularly stressed were the economic and social problems arising in a pluralistic society and the situation of the farmer.

At a round table discussion at the Evangelical Academy in Bad Boll the theme was: "Man must be the center of our work." Those taking part were, among others, Wilhelm Reibel and Dr. Manfred Müller. The problems of the commuter (Pendler) were discussed, and the family and social problems caused by moonlighting (holding a second job) were aired. A special edition of Cooperation[3] entitled Economy and Church,[4] which was published by Gerhard Heifurth, Paul Collmer, and Martin Donath, appeared in 1961. In this publication a wide range of problems is discussed. The following chapter headings are worth noting: "The Entrepreneur and Churchwork in Industry" by Fritz Arlt, "The Moral Duty of the Leading Men in the Economy" by Hans Constantin Paulssen, and "About Cooperation between Employers and the Church" by Hans Lilje.

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1. Junge Stimme der Arbeit
2. Evangelische Aktionsgemeinschaft für Arbeiterfragen in Deutschland
3. Die Mitarbeit
4. Wirtschaft und Kirche

In the pamphlet, Democracy Requires Civic Sense and Partnership,[5] the problems of an economically advanced society are treated in some detail. For example, this pamphlet, which reviews the conference of April 22, 1961, of the Evangelical Union for Workers' Problems, contains the minutes of the following groups: Group 1. Property and Wage Policies; Group 3. Political Solidarity and Evangelical Brotherhood. The theme of the conference was, "Where does the Protestant worker stand in economics, society, and politics?"

Why does the church involve itself in these problems? Because "Christ recognizes no limits." This was the theme of the Workers' Day church service held in Bremen on May 1, 1961. "It is a Christian duty to be concerned with social problems. A real Christian can, yes, must, without giving up his Christianity, to a certain extent travel the same road as the Marxist, as long as Man is at stake." This is the "Social Gospel": Man's social and economic welfare, not only the welfare of his soul, is the responsibility of the church. And the German church has taken it upon itself to abandon its exclusively other-worldly attitude and to attempt to wrestle with problems that immediately affect the "economic and social man" of the 20th century.

According to Dr. Ernst Garth of Nürnberg,

> Society is like a house with many rooms. If we want to live in that house in a manner worthy of man, then we have to continually test the soundness of the structure of that house, repair the rooms, make renovations, and so prevent the deterioration of that house. In this sense we Christians should be active in society. We do not believe in the possibility of a complete solution of social problems. But by the command of Jesus Christ there is presented to us a great field of social activity. God grant that we do not tire in this constant effort to renew society.

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[5] Demokratie braucht Bürgersinn und Partnerschaft

IV. The Church in the East Zone and the Effects of the Closeness of a Communist State on the West German Church

The fate of the church in the Eastern Zone is not, strictly speaking, a problem for the study of the area around Bad Boll. However, the theological concern of many of the Academy members, the stories told by the refugees, and the general interest in this problem shown by church people, make it desirable to discuss it even here.

Behind the iron curtain the church is everywhere under constant threat by the communistic regime, because it offers resistance to this regime. East Germany is no exception; here, as in other satellite states, the Communists would like to crush the church, but in certain respects the government has taken less severe steps in East Germany than in other communist states. But in spite of this apparent leniency we know that the constitution under which the East German government functions is essentially the same as in the other Soviet satellites and that the same policy toward the church is being followed in all countries within the Soviet sphere of influence. This policy was expressed by a prominent East German Communist in a political speech in 1950:

> We followers of Marx and Lenin are well aware of the fact that religion is nothing but an opiate of the masses. We want to uphold this basic communist principle always. Yet the situation demands that we deal with this problem as diplomatically as possible.

Under the constitution of the DDR, everyone is guaranteed religious freedom. Separation of church and state is complete, and thus the independence of the church is _formally_ acknowledged. But in spite of the written guarantee, numerous events point to the fact that the church is at the mercy of the Communists. In closer focus, we see that the church is an obstacle to the Communist regime, but that this obstacle may not be overtly attacked, since the repercussion throughout the world would prove disastrous to communist purposes. Consequently, the Communists have developed a strategy which, while it undermines the church, appears to be giving it freedom. The church on the other hand has had to re-evaluate its own goals and reform its program in order to survive. A closer look at the major religious groups will enable us to see their problems more clearly.

The Roman Catholic Church is very small in the DDR. The Protestant Church is a much stronger voice in East Germany. It follws three major streams. A very small extreme left wing group of clergymen is trying to adapt its thinking to the Communists' program. At the other extreme is a very conservative group which is strongly defensive of the traditional Christian views. This rightish group takes a negative approach to education in general and to science in particular. Because it has difficulty in separating Christianity from the specific cultures in which it has been used to living, it has a tendency to withdraw.

A third group, and probably the largest, is attempting to re-evaluate the purpose of the Christian church in the light of contemporary problems. This group of Christians is making a strong effort to further the Christian community within a hostile state. Its approach to science is positive in that it sees science as compatible with Christian principles. This group is the greatest threat to the Communist regime. In full recognition of this pending threat, the Communists have taken very definite, though subtle, steps to undermine the whole church.

The undermining process aims to cripple the church in every one of its operational areas. In 1950, Bishop Otto Dibelius clearly delineated the three major areas in which the Communists are creating difficulties for the church. The most concentrated attack is directed against the youth of that country. Religious instruction in schools and youth organizations has been replaced by a materialistic Lebensphilosophie. Private and parochial schools are forbidden. However, children under fourteen years of age may receive religious instruction through the church if the consent of the parents is obtained. After a child is fourteen, it must decide personally whether it wants to continue with religious instruction or not. Furthermore, the constitution protects from social disadvantages anyone who leaves the church.

In order to discourage youth from active church participation, the Freie Deutsche Jugend (FDJ) has been created. This organization makes so many demands on the young that they haven't time to participate in church functions. It has an initiation ceremony which replaces confirmation. In fact, the Communists have instituted secular ceremonies to replace baptism, confirmation, marriage, and burial. The most potent communist weapon, however, is education. Any young person who is active in church work will find all channels to higher education closed. Thus the government seeks to hamper the work of the church.

The second major target of the Communists is the clergy. Immediately after the war, the Communist government established a department of religious affairs. The pretended purpose of the Kirchenministerium was to study the complaints coming from religious leaders. However, it soon became obvious that the department was actually designed to attract clergy who would be prepared to serve the Communist government in the capacity of propagandists. These individuals have caused the church much grief, but the infiltration has also made the church take strong measures to protect itself.

The clergy must be very cautious not to become involved in politics. Informers are present at every church service, and they will report any utterance which could be interpreted as subversive.

The third attack on the church is directed against the laity. Pressure is exerted to weaken the conscience of the active church member. He is discouraged from church attendance and is marked as subversive by implication. His position may be put in jeopardy and his family (children) may suffer social or educational disadvantages. In brief, a family actively participating in church activities may expect to be called upon to make great sacrifices if it desires to remain active in the church.

The result of these attacks upon the church in East Germany has been interesting: the church has developed a new front - a front which places much more responsibility on the individual member than ever before. If the church is to grow, or even survive, the layman must assume some of the responsibilities formerly held by the clergy. He must now attempt to convey the Christian message himself, for the clerical sphere of activity has decreased.

A second consequence of the attack upon the church has been a tendency toward unification among various denominations. These denominations have come to recognize that their survival depends upon unity. Also the Roman Catholics and the Protestants have been drawn much closer together through these persecutions. Perhaps the church in the East Zone resembles the early Christian Church. The large, highly organized bodies have given way to smaller groups, giving the individual more responsibility. Yet somehow the whole church appears to have gained more strength.

What effect has the nearness of the Communist DDR had upon the church in West Germany? Our local sources feel that the proximity of Communist East Germany has had a certain divisive effect within the Evangelical Church. The effect is a result of the different viewpoints toward Communism and Communists held by church members. One group within the Evangelical Church holds the view that Christians are in principle bound to hate Communism, to love Communists as they would any other neighbor, to accept the Communist state, where it exists, as a God-given fact, and to obey its laws as long as they are not anti-Christian. In practice, those that hold this view are quite critical of the West German government because it refuses to recognize the East German government (DDR) or to negotiate with the representatives of the DDR. This group, composed primarily of Dr. Niemöller and his supporters, separates itself from the rest of the Evangelical Church, not in its theory concerning Communism and Communists, but in its practice of that theory. It is felt, however, that the group, although vocal, is neither very large nor very influential. The larger group, it seems, tends to sanction active resistance against the Marxist state, because even its non-religious laws stem from a basically anti-Christian philosophy.

V. Religious Instruction of Children and Youth

In the village of Boll, which has only one school, a Grundschule, the children have two periods of released time per week in which they may receive, according to parents' wishes, religious instruction. The instructor for this work may be a teacher within the school affiliated with the church or someone sent by the church. If such a person is not available, the minister or priest may take over this duty for his church. Instructors are provided by both the Evangelical and the Catholic Church. The situation in the city of Göppingen, which has several types of schools, varies slightly in this respect: In the Grundschule three hours a week are allotted; in the Berufsschule, with its one academic school day per week, only one hour per month is devoted to religious instruction; in all other public schools, two hours per week are provided for catechism instruction. Both priests and sisters, as well as three catechists and several teachers in the city, provide this instruction.

In the Evangelical Church, "Children's Services," sometimes called Sunday School, are provided every Sunday. This hour-long service usually follows the regular service for adults (which may also be attended by children). The children are grouped in classes according to their ages, and instruction is given by men and women of the church. The "Children's Service" is attended by children from the age of five until Confirmation. Catholic children in Boll are requested and urged to attend daily Mass at 6:45 each morning. On Sundays they sit together in the first rows of benches and sometimes receive Holy Communion together.

At the age of twelve a boy or girl begins a more formal type of religious instruction conducted by the minister of the church. These classes meet twice a week after school hours and continue for about two years. Thus at about the age of 14 a youth is ready for Confirmation. The Confirmation ceremony takes place in the spring, usually in March or April. After Confirmation young people become a part of the adult group in Sunday church services. In the Göppingen Catholic parish, children receive their First Communion in the third year of school (age 9 or 10),, earlier if the parents themselves have taught the children the catechism. This, however, is the exception rather than the rule. Young people are confirmed by the bishop between the ages of 12 and 14 upon completion of the cumulative study of the basic doctrines of the church.

From ages 14 through 24 the Protestant Church sponsors an organization for girls called Mädchen Kreis and one for boys called Christlicher Verein junger Männer (CVJM). These groups meet once a month and may meet more often, if desired. Each group has a leader. The girls' leader may be the minister's wife or some woman who is a church helper or director. The minister may be in charge of the boys, or some man who is an alumnus of the organization may serve as leader. Discussions at these meetings are not just centered on Bible topics but may deal with friendships, leisure time, etc. Often trips or excursions are planned for the group, particularly on Sunday afternoons. Sometimes the young women's and young men's groups meet together for a "cook-out" or a dance. The meetings of the young people are held in the church educational building. In Boll, this is a new and very modern building. Youth groups in Göppingen are divided into two age groups. In the 10 - 14 age group, the youngsters join in games, presentations, or skits, and occasionally have a lecture concerning religion or culture. The group aged 14 and over also meets each week, has discussions concerning culture, music, or religion, and enjoys some social activity.

It is estimated that at least 95% of the German children receive, for a period of six or eight years, a more or less formal religious instruction. In German high schools, this instruction is carried through into the 13th (and last) year of schooling. The instruction is compulsory in the sense that the public schools must offer this instruction (and pay for it); it is not compulsory for the individual child, for the parents must decide whether their children shall or shall not participate in religious instruction.

VI. "Mission" Activity

A strange paradox: Germany is a Christian country and yet it is mission land. We in America think of "home missions" as the formation of new congregations in the U.S., and we think of foreign missions in connection with the founding of new Christian congregations in foreign lands. It must be stated at the very outset that the

German term "Innere Mission" (translated here as "home mission") means something quite different from what we call "home mission" in the States.

Both the Evangelical and Catholic Churches have stated that their prime "home mission" project is the local congregation in its relationship to the homes of the community. The purpose is the Christianization of the home or the re-evangelization of so-called Christian people who are nominal church members. The reason for this type of mission activity is apparent when we realize that 97% of the German people are baptized Christians; but that, despite the large church membership rolls, only about 25% of the people are so-called active members; and that only about 10 - 15% of this latter group attend church with any degree of regularity. The home mission work in so-called Christian homes therefore aims at the ideal of bringing the family into daily contact with the spiritual - through daily Bible reading and prayers, for instance, which in turn should create the desire to attend church regularly.

Furthermore, both denominations support academies similar to the one in Bad Boll. From these academies ministers or priests, as the case may be, who are trained in such specialized fields as labor relations, are sent out to work among the people in the industrial, metropolitan, and rural areas in order to win so-called lost Christian souls by contacting the people at their work. A secondary purpose of the academies is the creation of a better understanding between such groups as labor and management or between the older and the younger generation through conferences and discussions carried on in the spirit of mutual respect and Christian charity.

Another major factor in conjunction with mission activity in Germany is the lack of dedicated boys and girls who will enter the service of the church. Rather ironically, it was stated in one of the church periodicals that the people are willing to dig deeper into their pockets as long as their sons and daughters need not enter the service of the church.

In order to alleviate an acute shortage of clergy, both major denominations have instituted a type of lay apostleship similar in function to the American parish workers. These lay apostles come from all walks of life; among them are doctors, dentists, engineers, and farmers, who, one might say, form a religious "Peace Corps."

While both of the major denominations are similar in their approach to missions in the previously cited instances, yet there are some aspects which are peculiar to the Catholic Church. The Catholic Church, for instance, is gradually changing the language of the non-sacrificial portion of the mass from Latin to German, while in the Evangelical Church no Latin has been used for centuries.

In addition to the above-mentioned major groups, many "free churches" and "sects" have been organized during the past years; these groups also carry on "mission" work. As an example, we might cite the Moravian Church at the Kurhaus in Bad Boll and the New Apostolic Church in Boll.

Much more could be related about the various methods used in"mission" work by the German churches, but limited space will not permit further development of this subject. Suffice it to say that home mission work is fundamental to the churches in Germany and this despite the fact that for centuries the masses here have lived in the shadow of the great cathedrals.

VII. The Freikirche in Germany

In statistics of church membership for 1950 one finds the following figures:

Evangelische Kirchen in Deutschland	51,0 %
Römisch Katholische Kirchen	43,8
Freikirche Gemeinden	1,0
Freireligiöse und Freidenker	3,7
Andere Religionen	0,2
Ohne Angaben	0,3

These figures reveal first of all the fact that the German people are a religious or at least a church people, for most of them are baptized and belong to a church.

The definition of *Freikirche* is not entirely simple. It could include all those churches which are not Lutheran state churches or Catholic. This would include such groups as Methodists, Baptists, *Herrnhuter*, Mennonites, *Neuapostolische Gemeinden*, and such sects as Jehovah's Witnesses and the Mormons. While none of these groups are large, they do have an influence on the religious complexion of the communities in which they are the strongest.

There is another definition for the term *Freikirche*. One could designate them as churches outside of the State Church which do not receive any financial help from the State. In a report of the *Konferenz der Evangelischen Freikirchen* of 1958 the following are listed:

1. *Bund Evangelischer Freikirchlicher Gemeinden in Deutschland*
2. *Evangelische Gemeinschaft in Deutschland*
3. *Bund Freier Evangelischer Gemeinden in Deutschland*
4. *Die Methodistenkirche in Deutschland*

In the same report it is revealed that these groups work in such fields as hospitals, religious revival meetings, foreign missions, youth groups, Sunday schools, religious education, industry problems, and others. They are only loosely organized and work independently of each other.

As for exact figures, they are not easily available. The Baptists claim about 500,000 members; the *Herrnhuter* about 11,000; the Mennonites perhaps 12,000. The Methodists are probably the largest of these denominations. These "free" churches generally work independently, have no connection with the state tax structure, and do not generally ally themselves with others in conferences.

Also, our time at Bad Boll did not suffice to find out the exact doctrinal character of these smaller groups. In general, it can be stated that, as they see it, they still preach "the whole gospel," whereas the large "state churches" find it inadvisable or even unacceptable to preach the whole Christ" and no longer speak, for instance, about the second and perhaps imminent coming of Christ or about the kingdom he will establish after all human efforts to unite mankind in one peaceful state have culminated in the atrocious regime of the Antichrist. In the religious services we visited, one preacher clearly spoke of the fact that a certain part of the gospel seems to have been conveniently dropped from the usual sermons, that St. Paul condemns such preachers, and that his group does not tolerate such practices. But our efforts to gain more specific information about this subject were in vain. For naturally no one likes to lay bare his innermost convictions to a group which merely studies the religious life of an area without making any contribution to it.

VIII. Religious Life in the Family

It was stated before that the topic "Religious Life" was, for psychological reasons, the one most hard to handle. For religion, if it means more than a meaningless participation in more or less public events, belongs to the more intimate sphere of the life of an individual, and it must be taken for granted that he will be reluctant to tell what goes on between him and his God.

In order to impersonalize our approach as much as possible, we devised the questionnaire reproduced on pages 31 and 32.

The questionnaire was circulated in the town of Boll and the neighboring area of Bad Boll. Enough copies were distributed so that fifty completed copies could be examined. Distribution was as follows: Townspeople of Boll at random, 25; Bad Boll, Kurhaus Office, 5; Bad Boll area, random sampling, 5; random sampling of workers at Evangelische Akademie, 15. (For numerical statistical results question by question, see translated questionnaire.)

At the beginning it seemed that the poeple were unfamiliar with this type of opinion sampling, yet there was very little hesitance to participate on the part of those approached. It must be said, however, that those filling out the sheets took their time. Some misunderstanding was evident in a few cases with certain questions; and some people did not answer questions which they did not think applicable to their situation. A few explanations cleared up difficulties in most cases.

Certainly it must be kept in mind that no real conclusions can be gained from a survey of such limited scope, but some interesting points can be noted about the feeling of the people in this area concerning religious life in the family.

The ratio between Roman Catholic and Lutherans is comparable in the survey to that estimated for the community. In view of the nearness of the Kurhaus, the number of Moravians (Brüder Gemeinde) was a little out of proportion. Two persons did not identify their affiliation. These were possibly members of some minor sect. The attendance habits as indicated in the survey seem to be about the same as indicated by clergymen speaking to the study group.

Inasmuch as only one person did not indicate having had religious instruction in school, the compulsory nature of this course is thereby reflected. Only two people voiced opposition to this instruction. Although forty indicated that religious themes were discussed in the home, certainly no conclusion as to depth and degree can be drawn. Thirty-five indicated that the Bible was read in the family, but in only two cases was this done in a family-group situation.

The fact that over half did not feel church attendance was necessary is reflected in the actual attendance habits reported by clergymen. In regard to church activities, only twenty-one indicated that they spent time on church activities; however, some indicated as much as twelve days per month devoted to church activities. The average was about 5 1/4 days. And yet almost everyone expressed an opinion regarding the frequency of activities. Only two indicated that there were too many activities. Possibly there were those who felt that some activities not now taking place should be added. Over half felt that the worship service itself is to them the most important function of the church. After observing the actual distribution of people in church services, the writer finds that the opinion in the poll that older people have most to gain is well shown. When it comes to active participation, the youth group begins to show up strongly.

Only eight indicated that the pastor (priest) could not or should not help them with personal problems. Five others qualified their answers. Forty-two indicated paying additional money to the church in addition to church taxes. About half did not indicate how much more, possibly either because they were unable to or did not wish to compute their periodic contributions.

Although no concrete conclusions regarding the religious life of the family can be drawn, some ideas and facts about the German family's religious convictions, activities, opinions, and traditions were called to our attention:

1. People feel that their role in the church is more passive than active. They believe that the church does not require their constant attention and activity in order to remain a strong force. They are aware of its function as meeting one of their basic needs, but feel that their active participation isn't what gives the church its strength.

2. The church is not a family activity as in the U.S.

3. Regular church adtivity is not expected either by pastor or parishioners to the extent it is in the U.S.

4. People seem to have a greater knowlegge of the Bible, of the church year, and of religious holidays and their significance, than people generally have in the U.S.

5. Pleas for money and financial need are not as evident in German churches.

Questionnaire

Einige Studenten der Stanford Gruppe, die in diesem Sommer an einem Kursus in der Akademie teilnehmen, möchten gerne das religiöse Leben in ihrer amerikanischen Heimat mit dem religiösen Leben hier in Boll vergleichen. Wir bitten Sie, uns dabei zu helfen und diesen Fragebogen auszufüllen, aber nicht zu unterschreiben.

1. Sind Sie Mitglied einer Kirche? ___ ja ___ nein
2. Welcher? ______________________________________
3. Wie oft gehen Sie zum Gottesdienst? ___ jede Woche ___ einmal im Monat ___ an Kirchenfeiertagen (Weihnachten, Ostern, usw.) ___ selten oder nie
4. Hatten Sie Religionsunterricht in der Schule? ___ ja ___ nein
5. Halten Sie diesen Unterricht für wertvoll? ___ja ___nein
6. Werden religiöse Themen zu Hause diskutiert? ___ja ___nein
7. Werden Andachten zu Hause gehalten? ___ja ___nein
   Wenn ja ___täglich ___wöchentlich
   ___an Feiertagen ___selten
8. Wird die Bibel in der Familie gelesen? ___ja ___nein
   Wenn ja, ___jeder für sich ___gemeinsam
9. Glauben Sie, daß es nötig ist, den Gottesdienst regelmäßig zu besuchen, um Christ zu sein? ___ja ___nein
10. Wie oft besucht der Pfarrer die Familie? ___mehrmals im Jahr ___einmal im Jahr ___selten oder nie
11. Sollte der Pfarrer Sie häufiger besuchen? ___ja ___nein
12. An wie vielen Tagen im Monat ist ein Familienmitglied bei einer Kirchenveranstaltung? _____
13. Glauben Sie, die Kirche sollte
    ___ mehr Veranstaltungen haben?
    ___ weniger Veranstaltungen haben?
    ___ so viele Veranstaltungen wie jetzt haben?
14. Welche kirchliche Aktivitäten haben die größte Bedeutung für Ihre Familie? ___Gottesdienst, Predigt
    ___Taufe, Konfirmation (Firmung), Kommunion (Abendmahl), Hochzeit, usw.
    ___Andere Veranstaltungen der Kirche wie Jugendgruppen,

Frauenkreis, Männerkreis, Kirchenchor, usw.
___Besuche des Pfarrers

15. Wer in der Familie hat die meisten oder größten Vorteile von der Kirche? ___Vater ___Kranke
___Mutter ___Jugend
___ältere Leute ___kleine Kinder
16. Wer in der Familie ist am aktivsten in der Kirche?
___Vater ___Jugend
___Mutter ___kleine Kinder
___ältere Leute ___unverheiratete Verwandte
17. Haben Sie das Gefühl, daß der Pfarrer Ihnen bei persönlichen Problemen helfen kann? ___ja ___nein
18. Geben Sie der Kirche Geld außer der Kirchensteuer?
___ja ___nein
19. Wenn ja, weniger als 1/3 mehr ___
ungefähr 50% mehr ___
doppelt so viel ___
mehr als doppelt so viel ___

Translation of Questionnaire with Statistics

Some of the students of the Stanford group which are taking part in a course at the Academy would like to compare the religious life in their American homeland with the religious life in Boll. We request that you help us by answering the questionnaire but not signing it.

1. Are you member of a church? 50 yes, none no
2. Which one? 37 Lutheran, 5 Roman Catholic, 6 Moravian, 2 no answer
3. How often do you attend worship services? 16 each week, 18 monthly, 7 religious holidays, Christmas, etc., 7 seldom or never, 2 no answer
4. Did you have religious instruction in public school? 49 yes, 1 no
5. Do you think this instruction is worthwhile? 47 yes, 2 no, 1 no answer
6. Are religious subjects discussed in the home? 40 yes, 9 no, 1 no answer
7. Are family devotions held in the home? 12 yes, 32 no, 6 no answer
   If so, 8 daily, 2 weekly, none holidays, 2 seldom
8. Is the Bible read in the family? 35 yes, 14 no, 1 qualified
   If so, 25 individually, 2 in a group, 2 both, 7 no answer
9. Do you believe that it is necessary to attend services regularly in order to be a Christian? 22 yes, 26 no, 2 no answer
10. How often does the pastor (priest) visit the family?

14 more than once per year, 4 once per year, 29 seldom or never, 11 qualified or no answer

11. Should the pastor (priest) visit you more often? 19 yes, 20 no, 11 qualified or no answer
12. On how many days per month is a member of the family at a church event? 21 answered: 12 days - highest
5 1/4 days - average
13. Do you think the church should have 14 more activities, 2 fewer activities, 30 about the same as present, 2 qualified, 2 no answer
14. Which church function or activity has the greatest meaning for your family? 27 regular worship service (sermon), 15 Baptism, Confirmation, Communion, weddings, etc., 7 other church events such as youth groups, women's groups, men's groups, choir, etc., 1 visits by the pastor
15. Who in the family receives the greatest benefits from the church? 3 father, 2 mother, 14 older people, 7 people who are ill, 12 young people, 2 small children, 2 all the same, 18 no answer
16. Who in the family is the most active in the church? 8 father, 10 mother, 16 older people, 16 young people, 2 small children, 1 unmarried relatives, 4 no answer, 3 all the same
17. Do you feel that the pastor can help you with your personal problems? 37 yes, 8 no, 5 qualified
18. Do you pay any additional money to the church beyond the church tax? 42 yes, 7 no, 1 no answer
19. If so 6 less than 1/3 more, 12 50 % more, 4 twice as much, 3 more than twice as much, 25 no answer

IX. The Institute for the Mentally Handicapped at Eckwälden

It might also be well to report briefly on the Eckwälden institute for mentally handicapped young people. Eckwälden is a very short distance from Bad Boll, and the school, directed and staffed as it is by people of anthroposophic conviction, falls naturally under the heading of "religious life and activity in the Boll area."

The Anthroposophic Society, which numbers followers in all parts of the world, originated with Rudolph Steiner, who was born in 1861. Although it was and still is the desire of each member to live according to Christian ethical precepts, the community differs from many other

Christian groups outwardly, in that it does not maintain a minister, as such, and a church. Perhaps the members can best be described as belonging to a society in which the followers of Steiner, jointly and individually, seek to achieve a maximum of spiritual and physical development. They wish to escape the materialism of present-day living and return to a simple, natural, and, in some ways, Rousseauistic life. Coupled with this is a belief that death does not end life on this earth for the individual, but that he returns in another incarnation.

As an outgrowth, perhaps, of their desire for a natural development of the individual, the members of this group shun antibiotic drugs and seek no quick cures but rather an assistance of the body's natural disease-fighting equipment through herbs and other "natural" medications, best described as homoeopathic, which they prepare in their own pharmacopeias.

Allied with their belief in homoeopathy is an active interest in horticulture. They practise what in the U.S. is called "organic farming" - or the use of natural elements to enrich impoverished soil (e.g., bone meal), not with the usual horticultural ambition of producing the largest fruits and vegetables in the shortest time, but with the intention of producing what is healthful.

Life is a kind of rhythm, they might say, each form from the lowliest to the highest following a distinct rhythmic pattern. Perhaps for this reason their schools, of which there are many, place a great deal of emphasis on rhythmic movements such as dancing, singing, and chanting, not only as an outlet for a natural human desire but also as a healthful activity.

It would be interesting and perhaps worthwhile to study the anthroposophic tenets further. They are merely mentioned here to provide a background for the school in this area and for the philosophy implicit in the conduct of the school.

Since each person has importance in the sight of God, since all people on this earth, according to their belief, are in a stage of what one might term metamorphic development, each child should have the opportunity to unfold his talents, however meager they may at first glance appear. Upon this premise the school at Eckwälden was founded - and the schools like it throughout the world.

Children are enrolled at about the age of six and remain indefinitely, many indeed staying on as a part of the community after their schooling is completed. (At that time they can earn their board and room and a little pocket money.) During vacations - which follow the state school pattern - pupils generally join their parents, but there is always a group of children who need special attention, or whose home life may be unsuitable, who remain in school.

Ideally, each child is provided for educationally according to his ability, from simple self care to the most complicated mental processes of which he is capable, including foreign language study and mathematics. Consequently, the staff ranges from "helpers" with a minimum of education to teachers with full pedagogical training. (Doctors and nurses are also on the staff.) The staff receives from one to two years of training in nearby anthroposophic seminaries before assuming responsibility in the school. This training presumably includes a thorough grounding in anthroposophic tenets as well as practical instruction in methods. Teachers and helpers live within the community. Both they and their families are provided for, although the actual salary scale is lower than that found in public schools. Ideally, of course, the instructors are dedicated people. Even so, parents must pay tuition, and although the actual amount could not be learned, it was clear that the fee is high. There is, however, an effort made to graduate tuition according to ability to pay. The schools, until lately, received no state help, and at the present time they receive very little.

Education proceeds upon anthroposophical lines, with considerable emphasis upon healthful creative activities, leading, ideally, to the maximum development of each individual as a preparation not only for this life but the next. The Anthroposophen lay great stress upon religious "self-help," and as a result encounter opposition from established churches, whose membership contends that man can unfold only through the gift of God's Grace. According to our chief informant, a former teacher in the school and a convinced Anthroposophist, the Evangelical church holds that the Anthroposophen are presumptuous in their contention that man largely controls his own destiny. One must add, however, that even their sternest critics are willing to concede that the school at Eckwälden meets a great need with considerable success.

X. The Status of the Jewish Religion and Faith in the Stuttgart Area

In order to get reliable information as to the status of Hebrew religious life, it was felt that the most logical first step would be to get in touch with the people in charge of the affairs of any organized Jewish community in the area of Stuttgart, the one large center of population nearest to Bad Boll. Pfarrer von Kortzfleisch of the Evangelical Academy at Bad Boll graciously offered his help, and from him the address of the Israelitisches Kultusministerium (Israelian Cultural Ministry) in Stuttgart was obtained, and one member of the group who had read a recently published German book dealing with Jewish problems* was sent to see Dr. Hermann Wollach, the chief of the Israelian Ministry and a citizen of Israel. An interview was immediately granted, and Doctor Wollach proved to be most friendly and obliging and sacrificed more than an hour from his busy schedule. He reported that he had spent four years in the concentration camp at Auschwitz, where not only his wife but also his four children perished. He went on to say that not all the German people had been Nazis; before the latter had come to power in 1933, the interfaith relationship in the area around Stuttgart had generally been very good. However, in 1938 the Synagogue was burned, and the Jewish people were subject to maltreatment by the "Gauner" (blackguards or gangsters), as Doctor Wollach termed the Nazis.

There are now, according to Doctor Wollach, only about 700 "souls" of the Jewish faith living in the Stuttgart - Göppingen area. They have one synagogue staffed with one Rabbi and two assistants, all of them sent from Israel for a period of two years.

The Jewish religion, we learned, is a faith recognized by the state and is subsidized by the government in the same manner as the Evangelical and Roman Catholic Churches in the various Länder of West Germany. Religious instruction is given to Jewish children in the Ministry building itself. Once a week for a period of three hours the children are excused from school and are transported to the Ministry building by buses owned by the Ministry itself. This religious instruction is given by the Rabbi and his two assistants. Doctor Wollach pointed out a stone tablet rescued from the original Stuttgart synagogue. This tablet, containing the Ten Commandments in Hebrew, was built into the wall of the new synagogue (located in the Ministry building) to the left of the altar.

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* Brennpunkt Palästina, by Walter Schäble, a fundamentalist book on biblical prophecies containing a great deal of objective information.

A question as to the status of those practicing the Jewish faith in the East Zone of Germany elicited the answer that no contact existed. Any further pursuit of this question was deemed undiplomatic. In West Germany, it was learned, there is no interference with the full practice of the Jewish faith.

In casual conversations with various people, no feeling of anti-semitism was encountered. A taxi-driver in Stuttgart said that the Jews in Stuttgart in the pre-Nazi period had been respected for their support of cultural affairs, and that in their houses of business, they had been kind and fair to their employees. In spite of this absence of anti-semitic feeling, only very few Jews are returning to Germany today. Whereas nearly 4,000,000 Jews lived in Germany in the early 1930's, only 30,000 are living now in West Germany, and 8,000 of these live in West Berlin. As Doctor Wollach pointed out, millions of the Jews living in Germany before 1938 have been killed, and many thousands have gone to live in Israel, in the United States, and in other parts of the world. And although great numbers of these had their educational, business, and professional training in Germany, and although there is now perfect religious freedom in West Germany, these people can not overcome the pronounced antipathies engendered by the horrors of the Nazi regime. They prefer to settle in other countries and to do the best they can there.

In short, Jewish religious and cultural life, as far as West Germany is concerned, is the life of a very small minority. It exists, and it exists in freedom, but it is reduced in scale - though perhaps not in intensity.

B: Political Life

German Referent: Henry Lillich
Faculty Adviser: Prof. Hans-Heinz Wängler
Participants:
Brode, Kenneth W.
Buhl, Walter R.
Buhr, Glenn E.
Coté, George E.
Fielitz, Eric W.
Govern, Fred B.
Hempt, John F.
Ingram, Raymond G.
Kalm, Ernest
Keppeler, Frank E.
Nylund, Kenneth E.
Trautrimas, Martin H.
Weinberger, George R.
Wittke, Heinz

I. Introduction

The Arbeitsgruppe Politisches Leben held approximately 12 meetings, the first of which took place in Berlin-Charlottenburg with Mr. Lillich as the German referent. The other meetings were held at the Evangelische Akademie at Bad Boll. The group attempted to concentrate on some of the fundamental political questions which the people of West Germany are facing today. It tried to avoid getting involved in an appraisal of so-called Kommunalpolitik (communal political questions) such as the political ramifications surrounding such problems as the building of hospitals or the improvements of highways in the Kreis Göppingen, because it felt that an examination of communal questions will illuminate only a very fragmentary segment of German political life. The group concentrated instead on such problems as the electoral systems, the candidates Adenauer and Brandt, Germany's role in NATO, political education in the public schools, the Berlin crisis, etc. It was hoped that through personal contact with everyday German citizens as well as with expert informants from the Boll-Göppingen-Stuttgart area certain information might emerge which would give the group a clearer picture of the extent to which the average German citizen looks beyond "his own political garden" and of the manner in which he appraises the political question of the day.

II. City and Village Government

The importance of municipal government in Germany developed rapidly during the immediate post-war period of 1945. It was the city and village governments that shouldered the burden of law and order after the state administration had disintegrated. The municipalities were assigned the task of enforcing federal and state laws and the carrying out of other activities normally performed by the state.

Self-government of municipalities is provided for in the constitutions of both federal and state governments. This self-governing power dates back to the beginning of the 19th century and is said to have been inaugurated by Baron vom Stein.

Each community, or municipality, has its own administration with its leader taking the title of village president, Bürgermeister (mayor) or, sometimes, city manager. Other elected officers are frequently members of the administration. Also, several honorary representatives of the citizenry form an adjunct to the local government and serve in an advisory capacity.

The function of municipal government covers four major areas: reconstruction, schools, culture, and welfare. Various sub-departments include gas and electric works, streets and parks, water, city expansion, and many others.

Interviews and casual discussions held with citizens of different professions and economic levels would support the observation that the Germans have quite an efficient form of municipal government and that the people are satisfied therewith.

III. Who Votes for What Ticket?

of the 53.8 million people in West Germany and Berlin West, there are 35.4 million eligible voters. In the 1957 national elections, when the Christlich-Demokratische Union (CDU) again retained control of the parliament, 88 % of the eligible voters turned out to cast ballots. Who were the people who voted for the CDU, and who voted for the SPD (Sozialdemokratische Partei Deutschlands) or for the FDP (Freie Demokratische Partei) ticket? What types of people were these voters?

The following generalizations can be drawn from statistical information available concerning the make-up of the voters:

1. The political parties are not geographically divided; that is, the SPD is not predominantly a northern party, nor is the CDU principally strong in Southern Germany. The only southern state to cast an overwhelmingly strong vote for the CDU was Bavaria (which has its own CDU-affiliated party, the CSU).

2. The voting population is not decisively divided by metropolitan vs. rural areas. Though three-fourths of the nation's population live in the cities, party affiliation cuts through the rural as well as the metropolitan areas, with Bavaria again an example - a predominantly rural or farm state in the CDU camp, with 57% of the votes against 26% for the SPD in the 1957 elections. Contrast this with the northern state of Nordrhein-Westfalen, which is Germany's most densely populated and most highly industrialized state (54% CDU, 33% SPD), and it will be evident that the rural or farm vote is as strong as the city vote - and as far-reaching!

3. It is difficult to place party preferences on a religious basis, i.e., Catholic vs. Protestant. There is a slight majority of Protestants in the country's population, but most of the states are of strongly mixed denominations. The only predominantly Protestant states which gave the SPD a majority were the two city-states of Hamburg and Bremen with a total population of only 2.3 million people. In placing the three predominantly Protestant states (population total: 4.1 million) against the three predominahtly Catholic states (population total: 14.6 million), there is no comparison with the 15.6 million people in Nordrhein-Westfalen, which is a mixed state, religiously speaking, and makes up nearly 25% of Germany's population.

4. More laborers in factory and construction work belong to the CDU than to the other political parties. Of the 52 large cities in Germany, 27 alone are situated in the Ruhr district of Nordrhein-Westfalen.

These generalizations are based upon statistics concerning the 1960 population and the 1957 national election data. With the similarity of the two main parties in their respective platforms, campaign methods, and parliamentary voting records, it will be a number of years before clearly relevant and substantial statements can be made concerning party affiliation and voter analysis.

IV. Political Education in West German Public Schools

The findings of this section are based on the following:

1. personal talks with such experts as *Regierungsdirector* Fritz Rust of the *Württembergische Kultusministerium* in charge of political education; Dr. H. Betz, Director of the semi-official (partially state-supported) *Arbeitsgemeinschaft der Bürger im Staat* and editor-in-chief of a monthly publication of the same name; Mr. Lillich, German referent of the Bad Boll *Arbeitsgruppe Politisches Leben*.
2. personal talks with teachers in schools in West Berlin and Stuttgart.
3. personal talks with several students presently enrolled in West German schools.
4. close examination of various official directives issued by the *Kultusministerium* of Württemberg and also *Richtlinien* for Political Education in Berlin schools.
5. close examination of the official textbook *Freiheit und Verantwortung*, currently used in the *Gemeinschaftskunde* courses in Württemberg schools, and a textbook of readings dealing with the Third *Reich*, just published, *Wir sind gewarnt*, with the appropriate subtitle: "A literary accompanying text to a history of a still present past".

6. careful examination of such publications as Bürger im Staat and Information zur politischen Bildung as well as current news in such papers as Weltspiegel, Frankfurter Allgemeine Zeitung, Stuttgarter Zeitung.

Since the purpose of this inquiry was to learn something about the scope and degree of political education in German schools and the extent to which it contributes to provide a democratic base, certain positive as well as negative factors clearly seemed to emerge. On the positive side the following might be mentioned:

1. The official directive of the Kultusministerium of March 21, 1950, with later addenda to a) consider the subject of social studies (Gemeinschaftskunde) as 1. an Unterrichtsprinzip in all subjects, i.e., as a part of the total instruction in all grades, and 2. a besonderes Lehrfach in the various grades (from the 7th grade on). No grades are to be given because the subject is to be considered a Gesinnungsfach like religious instruction. b) include social science in the course of instruction of the state pedagogical academies of Calw and Comburg, and c) have members of the legal bench help to give the instruction in civic education.

2. The directives of the Kultusministerium, based on decisions of the Permanent Conference of February 10, 1961, of the Kultusminister of all the states concerning the treatment of the more recent German past in the course of instruction with the Leitmotiv that "the explanation and interpretation of totalitarianism belongs to the essential tasks of political education of our youth." The directive contains a detailed selection of topics dealing with the causes, origins, development, and downfall of the Nazi dictatorship, and asks for a clear, comprehensive, realistic, and objective appraisal of the period 1933 to 1945, based on a thorough understanding of the period 1917 to 1933.

3. The inclusion of searching and critical questions on the 1933-45 period in each Abitur examination.

On the negative side, the following might be mentioned:

1. The greatest difficulty in political education of German youth today, according to Dr. Betz, is to present and clarify the Third Reich in realistic and meaningful terms. This is a task which is becoming increasingly difficult. True, the good will on the part of the educational authorities exists, and there is no doubt that some improvement in political instruction is emanating from the younger teachers, but the big question still remains: How to make the young generation, which really has never known the terrors of a totalitarian dictatorship, understand and fully comprehend the scope of the Nazi regime? To these students the Nazi state becomes a historical phenomenon not much more dangerous than the Bismarckian Empire.

2. Closely related to the foregoing is the problem of finding correct and objective answers to searching questions on the part of the more mature youths. Frequently the answers are missing. Particularly the older teachers (and a large number of teachers today were already teaching between 1933 and 1945) are either unable or unwilling to answer questions about the Nazi dictatorship because of fear of self-incrimination and embarrassment. Hence, the problem is frequently dealt with in a rather superficial manner - but such probing and philosophically searching questions as collective vs. individual responsibility frequently remained unanswered.

3. Several students with whom we talked have told us that their history courses contain relatively little of Germany's most recent past. Their teachers rarely get beyond the Weimar period, and far too much time is still spent on the Hohenzollern Empire and Bismarck. Their Gemeinschaftskunde courses are usually nothing more than a collection

of facts about the structure and functions of the Bundestag, the duties of the Chancellor, etc.

One can conclude from all this that the German educational authorities, although in theory fostering and promoting political education, have done little to implement it. The older generation, i.e., those who have lived through the years of Nazi terror (teachers included) would like to forget about those years, in order to avoid embarassment. The motto is "Why bring something up which belongs already to the past? After all, the war is over." Hence, German youth grow up today without a true understanding of the National Socialist state and its consequences.

V. Adenauer vs. Brandt

A. Konrad Adenauer (CDU)

Most closely bound up with the politics of the German post-war period is the former mayor of Cologne, Dr. Konrad Adenauer, who, as Chancellor of the Federal Republic of Germany, has been directing public affairs since 1949. He was appointed to the difficult task of rebuilding the German political situation, which had been mismanaged during the period of the National Socialist dictatorship. The Chancellor took over a land of despair. The cities lay in ruins, the economy was paralyzed, and about nine million refugees were housed in barracks and emergency lodgings. The political power still lay in the hands of the occupation forces.

Because of his constitutional powers, but even more because of his political experience and personal superiority, the Chancellor has gained great respect among the administrators and representatives of the West German government, but also among the common as well as educated people. Under his leadership, the Federal Republic has experienced a phenomenon - the Wirtschaftswunder. People are well fed and -dressed, there is an abundance of goods in stores and market places, there is even an undersupply of labor. West Germany has again become a respected member in the community of nations.

When a curious observer of German politics inquires about Adenauer, the man in the street would most likely state that he is willing to put his future again into the hands of "der Alte", knowing well that under that leadership he will continue enjoying prosperity or at least retain his status quo.

B. Willy Brandt (SPD)

Two World Wars in the past half century, besides material losses, have brought about some new sober ideas. The generation which was born around the year 1914, during the period of "re-evaluation of all values," has been mercilessly reduced. The survivors, for many reasons, found it very difficult to express themselves in order to be recognized. Their personality did not develop without hindrance; they had to survive the storms of a new epoch.

Without doubt, the best-known and most popular representative of this generation is Willy Brandt. Since 1957 he has served as the administrative mayor of the former capital of Germany - Berlin. In 1960 he was selected by the Social Democrat Party (SPD) as candidate for the next Chancellorship of the Federal Republic of Germany.

To many Germans Willy Brandt is a symbol of resistance against red tyranny. He has made the "island" of West Berlin a show place of democracy in a sea of Communism. With his youthful and dynamic energy he has repulsed all efforts to have this "outpost" eliminated.

The West Germans, as well as the Western people, admire his vigorous fight, but they are sceptical about his lack of experience and the ability to lead a dynamic nation in these chaotic times. When asked "What do you think of Willy?" in most cases the answer is, "He talks big."

In conclusion it should be said that people still have great faith in Adenauer and look up to him with respect and confidence. On the other hand, while Brandt is admired by many, he lacks the complete confidence of the West German people.

VI. CDU Propaganda

This contribution to the project on German political life concerns party propaganda of the Christian Democratic Union (CDU). This topic was chosen because we wanted to know more about the political entity which has governed West Germany since the war, and which may well continue in power during the troublesome times that we see ahead.

We have spoken with several native Germans about CDU propaganda and have received information about party platforms and manifestoes. These go all the way back to the Cologne Theses of 1945 which, in promising an end to the Hitler era of misery, guaranteed a return to democracy as a political way of government. The Cologne pronouncements stated that the new Germany would be founded upon right and liberty, upon truth, honesty, and integrity.

The declaration of 1949 made at Düsseldorf guaranteed that genuine competition in an atmosphere free of monopoly would be realized, The so-called system of "planned housekeeping" was condemned in favor of the concept of free competition.

In the field of social policy the CDU advocated in 1949 the right to work, free choice of profession, job security, and adequate compensation for work performed.

In Hamburg (1953 and 1957), in Karlsruhe (1960), and in Cologne (1961), the CDU officially reiterated the demand for freedom for all Germans, the necessity for world peace, unity of the Fatherland, unification of Europe, and continuance of the Atlantic Community.

The platform adopted in Karlsruhe (1960) states definitely: "In the middle of Europe security and peace are lacking, and will continue to be lacking, so long as the unnatural division of Germany remains imposed. That right to self-determination which today is being proclaimed in the most remote sections of the world must finally, fifteen years after the end of the war, find equal application to the German situation."

Discussion of the reunification problem with many people in different parts of the country brought out this fact: whereas officially the CDU is strongly for unification, the average party member feels that the best interests of the Federal Republic will not be served by reunion with a people who for nearly a generation have lived under Communist domination.

In summary, we believe that the preponderance of canvassed opinion is that the CDU has done well in producing prosperity out of the chaos following the war, and has generally fulfilled its promises to the German people. Many Germans feel that the present German government, committed as it is to a spirit of free competition and grown wise through the experience of post-war leadership, is best qualified to stand firmly with the other members of the Western Alliance as a bulwark against the Soviet menace.

VII. German-American Relations

The following remarks are not an attempt to deal with German-American relations from a specific point of view. The ideas expressed here are based on conversations with Germans from different parts of the country. Much of the material was gathered from an interview with a school teacher in Boll.

To attempt a full analysis of German-American relationships in this brief space is inconceivable. One can, however, sketch briefly the current situation.

One of the first topics of interest to the American observer is the GI and his position in Germany. The American soldier is generally accepted everywhere in Germany, but perhaps only tolerated in some quarters. Wherever resentments exist they do so simply because a soldier, individually and not collectively, has given rise to this situation. Resentments also stem in some instances from families whose members were lost in the war.

On the whole, however, the presence of American troops in Germany is a moral factor not to be discounted. This is true not only from Berlin, but for West Germany as well. America, of course, did not suffer the revages of war in the way that France and England did. Because of this situation, there seems to be a better bond between America and Germany than between Germany and the above-mentioned countries.

A closer look at German life reveals a tendency on the part of young people to be no more or no less interested in cultural things than Americans of the same age. This is probably most evident in a comparison of the Bundeswehr and members of our Armed Forces.

On the political side, many Germans feel that young people of today are inclined to take a view opposite to that of their parents. This is explained by the fact that youngsters feel that their parents made a mistake with Hitler. Hence, they believe their parents' choice of party may again be wrong. It is doubtful whether this belief is widespread. It is an interesting commentary upon young Germany. American boys and girls are usually just what their parents are, i.e., Democrats or Republicans.

It should be pointed out, however, that Germany feels close to America primarily for political reasons. Germans are very cognizant of their political-geographic location in the heart of Western Europe. This allied feeling is also born of a realization that America has much more to offer than either the Soviet Bloc or any of the other nations of the Western Alliance.

A word may also be said with respect to the present American administration. Most Germans feel that America now has an energetic young president whose recent actions accord well with their way of thinking.

VIII. Ecohomic Reconstruction in Germany

The rapid build-up since 1948 of industry severely damaged through wartime and post-war events has caused foreign observers to talk of the "German Economic Miracle." This economic growth came in part through the will to survive and hard teamwork in industry, government, and people, and American dollars.

Through limited study and talks with Germans we came to believe that Germany achieved its phenomenal growth, in part, through:

1. The Marshall Plan and American-European private investments.

The Marshall Plan was a fund which provided Germany with the basic funds to purchase extensive basic machinery for its industry. After the initial industry was built, private investments from abroad gave the home industry the capital to work with and thus to be able to produce the goods needed. The interesting observation was made that the Marshall Grants were paid back to the government by private industry and some re-used for public works, and in the final stage now are being used to aid underdeveloped countries abroad.

2. The above grants and investments to Germany were of course used wisely and became a planned and cooperative undertaking of government, industry,

and unions.

Through hard work and sound management, the unions cooperated with industry by withholding excessive compensatory demands, by not striking, and by maintaining a high degree of productivity among their members.

3. Quality and quantity control also became an important factor in the economics of post-war Germany.

Factories, rebuilt and re-designed, were now based on the latest production and marketing techniques needed in Germany and abroad. In 1957, the volume of industrial production, for example, reached a position of, on the average, 203%, on the basis of the 1950 figure as 100%. Thus, in the space of seven years, industrial production has increased by no less than 103 percent. This phenomenal growth of the West German economy took place under the German "Social Market Economy" (Soziale Marktwirtschaft), which means the free development of markets with due consideration for both private initiative and social progress. Freedom of private initiative in business was fitted into a constitutional planned framework which made plans for the overall economic realm.

Germany today has the highest degree of employment. 50 per cent of the population is gainfully employed, which is the highes percentage in all free countries of Europe. In addition, today it employs about half a million foreign workers in its industries, with an ever rising demand for more skilled and unskilled workers.

IX. The Bundeswehr in West Germany

Often when reading or discussing Germany and the political problems of Europe as relating to the foreign policy of the United States, several questions regarding Germany arose.

First and foremost was the question of the wisdom of allowing the Germans to rearm again in view of the fact that in the last 50 years they were involved in two major wars. Could rearmament, particularly with atomic weapons, lead to the same situation?

According to information we have been able to obtain here, large scale militarism in Germany is a thing of the past. The total defeat of the German army, navy, and airforce in World War II has greatly lowered the prestige of the military. Not only were the German armed forces soundly defeated, but the civilian population suffered greatly from military action by Germany's opponents. Thus, most Germans have a stark realization of what total war would be like. We believe this realization would do much to forestall large-scale aggressive action by the Bundeswehr.

With regard to giving the Bundeswehr atomic weapons, we were given this argument of the Ministry of Defense: if the troops are to be given arms, why shouldn't they be equipped with the most modern weapons available? It is our opinion that many Germans feel the same way, although they are quick to point out that ultimate control rests with NATO.

The second question thought to be of interest was this: would the present rearming of West Germany lead to greater tension between East and West? Can the U.S.S.R. be blamed for fearing a resurgent military West Germany?

The majority of Germans consulted feel that the rearming of West Germany would not tend to increase East-West tension. The present organization of the Bundeswehr is primarily that of a defensive force and, closely bound as it is to the European Defense System, no threat to the East Zone or the USSR.

We also sought an answer to the question or criticism of alleged Nazis who are now officers in the present Bundeswehr, some of whom are said to be high-ranking. We also sought an answer to the criticism that **ex-Nazis** of both high and low rank are serving in the present Bundeswehr. One estimate given was approximately 75 percent.

Informants said they agreed that ex-Nazis are serving in the Bundeswehr. It was their opinion, however, that the Wehrmacht as such was not a real organ of Hitler. Further, that Wehrmacht officers were involved in the June 20, 1944 attempt on Hitler's life. They pointed out that, according to post-war reports, attempts to depose Hitler were considered earlier by high-ranking Wehrmacht officers, but it was felt that his arrest would have made a martyr of him. This was true, especially while there were military successes. Hitler did organize his own military force, the SS, which was certainly loyal to him. This group was largely composed of the rowdy element of German youth, who gloried in the wearing of the SS uniform.

Then, too, denazification was never thoroughly carried out by any of the four occupying powers. The great leaders were tried and sentenced. It would have been an almost impossible task to try all Nazis.

In conclusion we would say that the Bundeswehr is not a threat to peace today, restricted as it is in its actions. The SPD advocates a go-slow rearmament program. The German people have really tasted complete military defeat. At the time Germany rearmed in 1933-39, other powers were not concerned with rearming. Now, West Germany can see that they are only a small power compared to the huge military powers, the USA and the USSR. The West German is also satisfied that much of the prosperity that exists here at the present time is due to the absence of huge military expenditures. Neighboring France can be seen as a ready example. Lebensraum is seen as a false issue. Small countries such as Holland, Belgium, and Switzerland can be and are prosperous. Other larger countries such as Spain and Italy are not prosperous in this way.

X. The Berlin Problem

The fate of Berlin and entire Germany was established not later than 1941 by the "Anti-Hitler Coalition" (USA-Br-USSR-Fr). The determination of the Allies for complete capitulation, dismemberment, and destruction of the German power was sure to lead to some great problems, because then came the question of what to do with 60 million energetic people.

With the end of the war and the great confusion involved at this time, the fixing of responsibility for the events which took place is rather difficult. The biggest question concerning this topic today in Berlin is "Why did the Americans 'goof-up' in 1945? Why did we halt our advance and allow the Russians to occupy Berlin and the part of Germany now known as East Germany?" Although a few Germans blame Eisenhower, the vast majority of Germans fix the blame on F.D.R. for the following reasons:

1. F.D.R. was sick and incompetent.
2. The war in Europe was as good as over and attention was fixed on the Pacific.
3. Roosevelt did not get along well with Churchill and refused to heed his advice and warning against the Russians.
4. The tensions and strains of war caused F.D.R. to look on Stalin as a "blood brother". The phrase "a friend in need is a friend indeed" was often used to describe the relationship between F.D.R. and Stalin. Stalin, always clever, played his role and duped F.D.R. into agreements which led to the eventual division of Germany.

These reasons are given by the vast majority of Germans as the mistakes leading to the present situation. The question in the mind of many Germans and also Americans concerning the present Berlin problem are as follows:

1. What is the real situation in Berlin and why is this a problem?
2. What is the relationship between East and West Berlin?
3. What is the relationship between West Berlin and Western Germany?
4. Are there any possible solutions?
5. How will the Berlin problem affect the coming election?

The real stand-off in Berlin is a matter of conflicting ideals. To illustrate this let us first quote the "Berlin Initiative" of the Soviets:

1. The maximum goal will be to persuade the Western powers to leave Berlin.
2. The minimum goal will be to force the Western powers to recognize the East Zone as a legal government. (Both states in Germany were established by treaty and consequently we cannot deny that both are equally legal.)

In contrast to these goals are those of the Western powers, which are as follows:

1. The West will accept nothing less than a free West Berlin.
2. The Western powers will remain in Berlin until the reunification of Germany through free elections is achieved.
3. The West will refuse to recognize East Germany.

The terrible conflict of these two positions has caused the situation today in Berlin. The isolation of West Berlin has brought on problems of supply, good education, morale, handling of refugees, and oddly enough even such things as what to do with a vacation when there is nowhere to go.

Between West and East Berlin today stands not only the barrier of wire and weapons, but also the barrier formed by two different political and social ideals. Although the West Berliners certainly sympathize with those in the East Sector, they realize that the gap caused by differences in political education is increasing at a rapid rate. In Berlin today there exist two completely different governmental systems, different educational systems, opposing definitions of religion, and attempts to break off every possible form of intercommunication between East and West. This has, for all practical purposes, created two completely different countries in Berlin.

The increasing change in attitude between East and West is complex and pathetic. In our talks with Berliners we found that the following feelings exist:

1. The people in West Berlin are increasingly aware of their important position in the world. They feel that they are the last stronghold of freedom, and that they should do the utmost to help defend West Berlin. They are grateful for American support and are, in general, friendly toward Americans.
2. They feel that the people of the Bundesrepublik do not fully understand or appreciate their position. They are not sure that the West Germans will really support them in time of stress. The West Berliner's view of the world situation is through the eyes of one who is so close to the front line that he doesn't see the entire picture.

In contrast to this is the feeling of the West German towards West Berlin. He feels that Berlin is highly important and should be supported. He is not, however, too sure after having experienced the destruction caused by two world wars that even Berlin is important enough to cause a third world war. He feels that the problem is so immense that there is no solution, and all he can do is "wait, see, and hope."

The Berliners, however, always cognizant of their position, have considered various solutions, all of which are widely discussed.

The first is that they should merely accept the Russian proposal that the four powers all vacate Berlin and make it a "free city". This is of course laughed at as ridiculous, since they realize that it would only be a matter of hours before Berlin would be much less than "free." Second, they consider giving up Berlin to the Soviets and hoping for the best. This is of course the worst of all, as it would mean the enslavement of 2,000,000 more people and the end of Berlin as "a stronghold of freedom." The third solution may seem at first possible. This would be accomplished if the entire population of West Berlin were moved and relocated in the West, thus leaving the Soviets an empty city. This might be physically possible, but every Berliner feels the responsibility of maintaining the only avenue of escape for the thousands of Flüchtlinge who flee to the West through Berlin. The fourth and only really possible solution is to have Berlin remain as it is. Berliners see little possibility of reunification and a change for the better. They feel that perhaps the best thing would be to maintain the "status quo."

An American today might ask "how will the Berlin question affect the coming election in West Germany?" We doubt that a German would dwell too long on this. It is felt quite generally here that Adenauer has it "in the bag." One must understand that it would be sudden political death for a party or candidate to be realistic about the reunification of Germany. We never once talked to a German who believed reunification to be possible. The political parties however maintain this in their platforms.

How do the Berliners feel about us? The hard feelings from the war have practically disappeared. In Berlin we have a people who have wholeheartedly adopted many American customs and ways. All Berlin children learn English. All see American movies, dance to American music, and read American literature. The fashions in Berlin are way ahead of the rest of Germany.

We have in Berlin one of our strongest allies. We must, however, make an effort not to make them feel too dependent on us. Overdependency breeds contempt. We found the Berliners clever, courageous, charming, and humorous. They are much like Americans. We should spare no effort to keep West Berlin free and a strong ally.

XI. The East-West Problem

The East German and the West German are Germans, yet they live, forget, think, speak, and write differently. Certainly, these differences must be tied to the two opposing political systems which developed in a divided Germany after World War II. We find that both states have constitutions granting the same freedoms, but there the similarity ends. The effect on the individual German is an interesting but difficult study.

The effect on the East German has resulted in a small percentage of confirmed Communists and a much larger percentage of dissatisfied individuals who have not given up hope and are not 100% Communists. Also there are those who, for political or economic reasons, have either plans to flee or have already fled. Since all these groups are represented among the refugees from East Germany, we find a large range of opinions.

The East German can not be considered an admirer of Adenauer and the CDU. He feels that the West German Government is a tool of aggressive American policy and is quick to point to the West German Army. A major factor is his feeling that the communist system is the more powerful and will win in the end, although it is more brutal in method. Certainly, every East German knows the West to be more humane, but still he wants to be on the winning side.

What then is the plight of our occupational group in East Germany? Let us consider briefly the professionally trained. Generally, the professionally trained person is as well paid and often times his material rewards are greater than those of his West German counterpart. He has a much better chance of quick promotion in his chosen field, because of the lack of professionally trained people. This lack is due to the continuing flight of residents to West Germany, and the discrimination against the middle class students. The working class student's education is almost completely subsidized by the state, and it is this group that loyally stands by the East German Regime.

With few exceptions, we find that the East German refugee has great difficulty in adjusting himself politically in West Germany. Of course the transition from the Nazi dictatorship to the present democratic form of Government has not been easy for the West Germans either. The psychological wounds of dictatorship and total war were for all Germans very deep, and it will perhaps take a whole generation until democratic procedures become, in the minds of the people, something natural rather than something surprisingly new.

XII. Germany's Election System

Associations of electors which collect 500 signatures in a given constituency may also nominate candidates. For Bundestag and Landtag elections, however, the candidates are selected by the parties, who thus create and represent the political will of the people.

The most important parties are still those which were licensed after the end of the war by the Occupying Powers. They are: the Christian Democratic Union (CDU-Christlich-Demokratische Union); The Social Democratic Party (SPD-Sozialdemokratische Partei Deutschlands); the Free Democratic Party (FDP - Freie Demokratische Partei); and the party which arose in the Länder with a high percentage of refugees, the Association of Expelled and Disenfranchised Persons (BHE - Bund der Heimatvertriebenen und Entrechteten). Parties of the extreme right have little or no influence.

All elections are, as a matter of principle, universal, general, free, and secret. An eligible voter must be twenty-one years old, and an eligible candidate must have reached the age of 25. A number of legislative bodies, including the Bundestag, have prevented representation by splinter parties by recognizing only parties that secure 5 per cent of the total votes, or 3 seats in direct suffrage in their particular constituency. The effect of this is to exclude from representation in the Bundestag the insignificant extreme right parties.

The Third Bundestag, elected in 1957, consists of 519 deputies. Of these, 253 were voted for directly in the constituencies and the remainder indirectly from Land lists. Thus each voter had two votes, the first of which he could give to a candidate put up in his own constituency. The second vote was distributed among the respective Land lists according to the "maximum ratio" procedure of d'Hondt. From the number of deputies on each Land list were subtracted those seats which the party in question had received in the Land's constituencies. The remaining seats were allocated from the Land lists.

Since the Allied reservations in regard to Berlin were still in force at the time of the elections, only 497 deputies were voted for in the Federal area. To these are added 22 representatives of the Land Berlin, who are elected by the Berlin House of Representatives. Also in the 1957 elections only parties which received 5 per cent of the votes in the whole electoral area or had secured a seat in at least 3 constituencies were taken into consideration. This stipulation was not valid for lists that were handed in by parties of national minorities.

The Bundesrat is chosen by the governing body of each Land according to a population system. The Bundesrat consists of 41 deputies plus 4 deputies from West Berlin with a consultative vote. There are no fixed terms of office. Members are appointed and recalled by the 10 Länder of the Federal Republic. Voting is by Länder and not by parties. Deputies are apportioned according to population. The Länder with under 2 million population may elect 3 deputies, those with a population between 2 and 4 million may elect 4 deputies, and those over 4 million may select 5 deputies.

Members of the three largest parties observe that the voters are much more concerned with local issues and elections that affect them directly. National problems are given very little attention by the local voter.

The elections in the Länder und Landkreise (equivalent of a county) are partisan elections. In the communes the elections tend to be non-partisan. The electors in each of these three areas elect an administrator and a council to execute the laws and to legislate. The commune of Boll in Württemberg elects a Bürgermeister and 12 councilmen.

The Federal Chancellor is elected indirectly by the Bundestag after having been recommended by the Bundespräsident. The Bundestagspräsident and the Bundesratspräsident are also indirectly elected.

XIII. Family Policies

The Bundesministerium für Familienfragen originated in 1953 as one of the 17 ministries of the Federal Republic. Its work and aim was the safeguarding and furthering of the interests of marriage and the family, but in 1957 the scope of its activities broadened to include the interests of the young people, the Jugend, within the Federal Republic. From 1957 on it was officially known as the Bundesministerium für Familien- und Jugendfragen.

At its inception in 1953 it met with considerable opposition: in some quarters it was feared that the family would come under State control; others regarded it as an unnecessary extension of governmental machinery; still others looked on the idea of Kindergeld (money to be paid families on the basis of number of children) and tax benefits as smacking of National Socialism because something of the sort had been a part of Hitler's policy. The principal reason for this less-than-lukewarm reception which the Ministry met with was the lack of a realization of the necessity of Familienpolitik as a function of the legislative machinery. It was generally held that the government had already at hand all machinery and organization necessary to serve the best interests of society. To be sure, had not the Grundgesetz, or Basic Law, in Article 6 affirmed the primacy of the family, the duty of the state to protect marriage and the family, the duty and rights of the family respecting the education and rearing of children, and the protection and welfare of the mother? The Bundesministerium des Inneren (equivalent to a ministry of internal affairs), it was felt, could take care of this aspect of domestic problems.

So the Bundesministerium für Familien- und Jugendfragen set out on its path. Its work with the family met with such a favorable reaction that by 1961 even its strongest erstwhile opponents, the SPD, now strongly support its policies and proposals. All skepticism and opposition are stilled.

What are the specific aims toward which this Ministry continues to work?

1. Housing for the family.
   Results: Provisions for expanding size of families - homes with 4 and 5 rooms went from 41% to 69% through government financing.
2. Priority for construction of private family dwellings. Loans for construction are 10% more than for other building purposes.
   Results: 1.5 million family homes have been built.
3. The progressive increase of Kindergeld.
   Results: With the third child, families receive DM 40 per month provided the monthly income of parents does not exceed 550 DM monthly.
4. Increased Kinderzuschläge for all pensioners.
   Results: For the first child, 40 DM monthly (higher than Kindergeld). For widows and orphans of war dead the figure doubles in many cases, so that a widow does not have to work to support the family.
5. Increasing tax benefits for families with children.
   Results: the monthly tax-free income of families with children has doubled since 1953. 70% of families with 2 children, 80% of families with 3 children, 90% of families with 4 or more children are tax-free.

6. Reduced travel-rates for families on the Bundesbahn.
   Results: 1957 - families with 3 or more children under 25 ride at 50% reduction in fares.
7. Welfare of the overworked mother.
   Results: 2 million DM spent yearly for construction of family rest centers for families which cannot afford expensive hotels and pensions. Family help and marriage and parental counseling are provided at these centers, and girls are prepared for marriage and family life.

Judging by the continued progress of these programs, it would appear that the German family will fare well in the future, and that, as observed in the formulation of Article 6 of the Grundgesetz, it is indeed the major and prime force behind a nation's rise or fall.

In the sphere of Jugendpolitik, the work of the Ministerium is perhaps not so clear cut and centered as is the case with Familienpolitik in the main. Whereas the family is by nature a static grouping, youth is by nature more mobile, less static, continuously grouping and regrouping, shifting its alliances and interests. Thus we find the Bundesministerium doing much of its work in terms of and in cooperation with existing youth organizations and associations. Such organizations have long been a part of the German youth structure.

The close of World War II found a young generation characterized by homelessness, lack of occupation, and lack of personal ties or moorings (Heimatlosigkeit, Berufslosigkeit, and innere Bindungslosigkeit). The Associations of Voluntary Youth Aid could not by themselves meet this aggregate need, because as a result of the war their organizations had been diverted to other work, were in part disorganized, and lacked trained personnel.

The Bundesministerium did not seek to enact special measures to meet various aspects of the problem, as could be done in the case of Familienpolitik, but instead set up funds under the so-called Bundesjugendplan. Since 1950 this plan has been put into operation in cooperation with Bundestag, Bundesrat, Länder, and Verbände. The promotion of this plan aims at helping the young to learn to help themselves. The methods and directions this help is to take must be left to existing organizations of Youth Work and similar institutions. In accordance with the Basic Law only those measures are promoted which are of central importance or whose development is also of federal interest and concern. Youth Associations and Youth Worker groups are advisers in the setting up of each year's Bundesjugendplan. The financial means are provided by Länder and Gemeinden.

The Bundesjugendplan has worked well as follows:
Survey of the social and occupational post-war needs of youth.

Results: Construction of some 1500 Jugendwohnheime (youth centers).
Furnishing of some 4600 public trade schools.
Setting up some 1200 youth trade and technical centers for nearly 1.5 million youth who were driven into exile or forced to flee from the Soviet Zone, Hungary, and other areas outside the Federal Republic.
Special provisions for talented youth in the above centers.

The center of gravity of the 1961 Bundesjugendplan rests on four points:

1. Continued need for having youth refugees incorporated into the social and occupational facilities (listed above).

2. The education of these youths to be strengthened and deepened.

3. Development and procurement of leisure-time activities, and education in the proper use of such leisure hours.

4. Training of youth leaders to support and direct youth activities on a voluntary basis.

The total program of the Bundesjugendplan aims ultimately at the training of youth in the responsibilities attendant on a full and successful marriage and family life so that the affiliation between Familien- and Jugendpolitik will be strengthened. To this end a Jugendwohlfahrtsrecht has been enacted, aimed at securing the welfare of youth, through legislating conditions, finances, and social and educational advantages for the young.

Thus the total picture of youth and family presents a panorama of governmental activity designed, through the Bundesministerium für Familien- und Jugendfragen, to develop a strong basic social pattern for a strong and unified German people.

XIV. NATO, a Small Step in the Direction of European Union

NATO is an organization whose 15 members have banded together to defend each other in case of enemy attack. In order to achieve its goal NATO maintains a standing military force for which its members furnish men and money. There is provision to augment this standing force by extra levies in time of hostilities. The United States furnishes the top leadership for this organization.

At present Germany in the world limelight, the focus of world relations lying somewhere in the city of Berlin. Germany would apparently be most in need of military assistance. With war so imminent it should not be difficult for Germans to see the value of NATO, but, since it would be morally wrong to help her against her wishes, her attitude toward NATO is of vital importance. Does Germany want NATO's help?

The German attitude seems to run something like this: "NATO is our last hope!" Naturally, there are Germans who pay little attention to NATO. Some of the people we consulted said that they knew little and cared less about NATO. The issues of communal politics were uppermost in their minds. Others, however, like salesmen, business men, professors, pastors, and a Bürgermeister, showed more concern about this question. Thex said, "NATO is our only hope!" "How can we defend ourselves alone?" was one reply. Another said, "I feel that our armed forces are NATO forces."

They agree exactly with the position of the major German political parties, as expressed in the present political campaign. Willy Brandt, the SPD candidate for Federal Chancellor, in his speech of April 18, 1961, said, "Our new Government will administer our defense program in agreement with the decisions of NATO."[1] Some German elements, like the pacifists, say that the NATO, especially when equipped with the atom bomb, is dangerous to German survival, but other groups like the politically powerful CDU, the party in power, say: "The CDU wants NATO. For that reason it demands the further expansion of the NATO Treaty."[2] The FDP, while engrossed in international politics, nevertheless makes this statement about NATO: "Until we have created a general or comprehensive system of European security, we must strengthen NATO."[3]

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[1] "Regierungsprogramm der SPD", April, 1961, p.36.

[2] "Die Christlich-Demokratische Union Deutschlands", p.51.

[3] **"FDP AUFRUF"**

The German attitude toward NATO is well summarized by General Adolph Heusinger, General Inspector of the German Bundeswehr, who said: "For Germany's allies it is just as important to know that the overwhelming majority of Germans is convinced of the necessity of a defensive alliance."[4]

NATO can also be a small step in the direction of European unity and union. This objective has been on the European fire for a long time, but it has never been so close to coming to a boil as at present. Of course NATO is no European political union. Europeans have had European military alliances before. However, before NATO there had never been a European alliance with a common military force under common leadership in time of peace. Thus NATO has, to a certain extent, conquered European prejudices and antipathies. Willy Brandt has said: "Our reconciliation with our French neighbor is being promoted by our entire populace and has removed a grave hindrance to the future development of Europe."[5]

Actually, there are many steps besides NATO that must be taken in order to achieve European union. Labor unions, commerce, manufacture, production, culture, and language must all be mutually adjusted before the nations of Europe will be ready to get together in a united states of Europe. Some of these steps have been started. Even a parliamentary conference has been held to draw up international resolutions.

To establish itself on a solid footing, the idea of European unity and union must have a situation in which nationalism recedes into the background. Internationalism and pan-Europeanism must replace narrow nationalism. Some Germans still show this nationalistic tendency. For example,

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4. "NATO Brief," Nr. 1, Jan. 1961, p. 16
5. "Regierungsprogramm der SPD, April, 1961, p.36

a statement of the SPD reads: "The SPD seeks to draw all of Germany into a European Zone of relaxed tension and into a controlled limitation of armaments. These are being given their proper place in the process of the rehabilitation of Germany's unity without the presence of foreign troops."[6)]

This statement has been interpreted to refer to American soldiers. The SPD is said to be striving toward more freedom from American domination and influence, with the objective of obtaining a freer relationship with the Soviets. However the negative side of the statement may be construed, the positive side is unmistakable. The SPD is saying that defense is a German national problem, not a common European one. It is taking a nationalistic stand on the issue. It is not thinking in terms of a larger European union. This statement obviously means that a segment of the German nation is thinking narrowly of national defense. The tender plant of European internationalism cannot thrive in such soil. It requires the submerging of narrow nationalism.

The nations of Europe must be willing to transfer national authority and national sovereignty to an international body of representative European law-makers. A united states of Europe can be based only on a transfer of authority to itself from every member-nation. It must have international authority, springing from some sort of arrangement, as in the United States of America, where the individual states have given up some of their sovereignty and transferred their sovereign authority to the federal government.

There are hopeful signs that such a state of affairs is possible. On his recent trip to the United States the German Federal Minister of Defense, Strauss, made this [illegible]:

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6. "Grundsatzprogramm," p.12.

statement in Santa Rosa, California: "The day of small or medium-sized states in Europe is finally past. It remains as one of our basic goals for us to create the "United States of Europe." We are convinced that the Atlantic Alliance should be remodelled into a political community."7)

European union will depend on the spread of such ideas, on the position that Germans, by and large, leaders and people, take on this question in the future. NATO must become a step toward something bigger and more comprehensive.

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7. "Stuttgarter Zeitung," July 26, 1961, p. 1

C. Problems of Settlement

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- Horn, Werner G.
- Hunewill, Virginia W. (Mrs.)
- Jonsson, Reintraut E. (Mrs.)
- Knorr, Charles W.
- Maher, Lester
- Mahto, Teddy D.
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- Swanberg, Robert D.
- Thran, Robert Richard

I. Introduction

The phenomenal growth of industry and the resulting urbanization in West Germany has been accompanied by many problems. Kreis Böblingen was selected for our study, because in this area industrialization has been most rapid in the postwar period. Kreis Böblingen, consisting of about 192 sq. mi., is located in Württemberg southeast of the older industrial center, Stuttgart, from which it is separated by a green belt of state-controlled forest. In addition to many villages from which industry draws its labor force, this region has two major cities, Böblingen and Sindelfingen, with a combined present population of 45,989.

The two major industries, both located in Sindelfingen, are Daimler-Benz and IBM. These are primarily responsible for changing the two cities from small communities of weavers to a modern manufacturing center with national and international markets. Daimler-Benz began its operations in Sindelfingen in 1917 with the manufacturing of airplanes, employing 5,000 people. In 1919 the number of employed persons had dropped to 310. In 1920 the auto industry was introduced, with the specialization in auto bodies beginning seven years later. In 1939 this firm alone was employing 6,600 in a city with 8,754 inhabitants. Although the plant was 85% destroyed in World War II, it was rebuilt, and the final assembly plant was established with a total labor force of about 20,000. IBM operations were established in 1949 in Sindelfingen, and at present employ about 4,000 people.

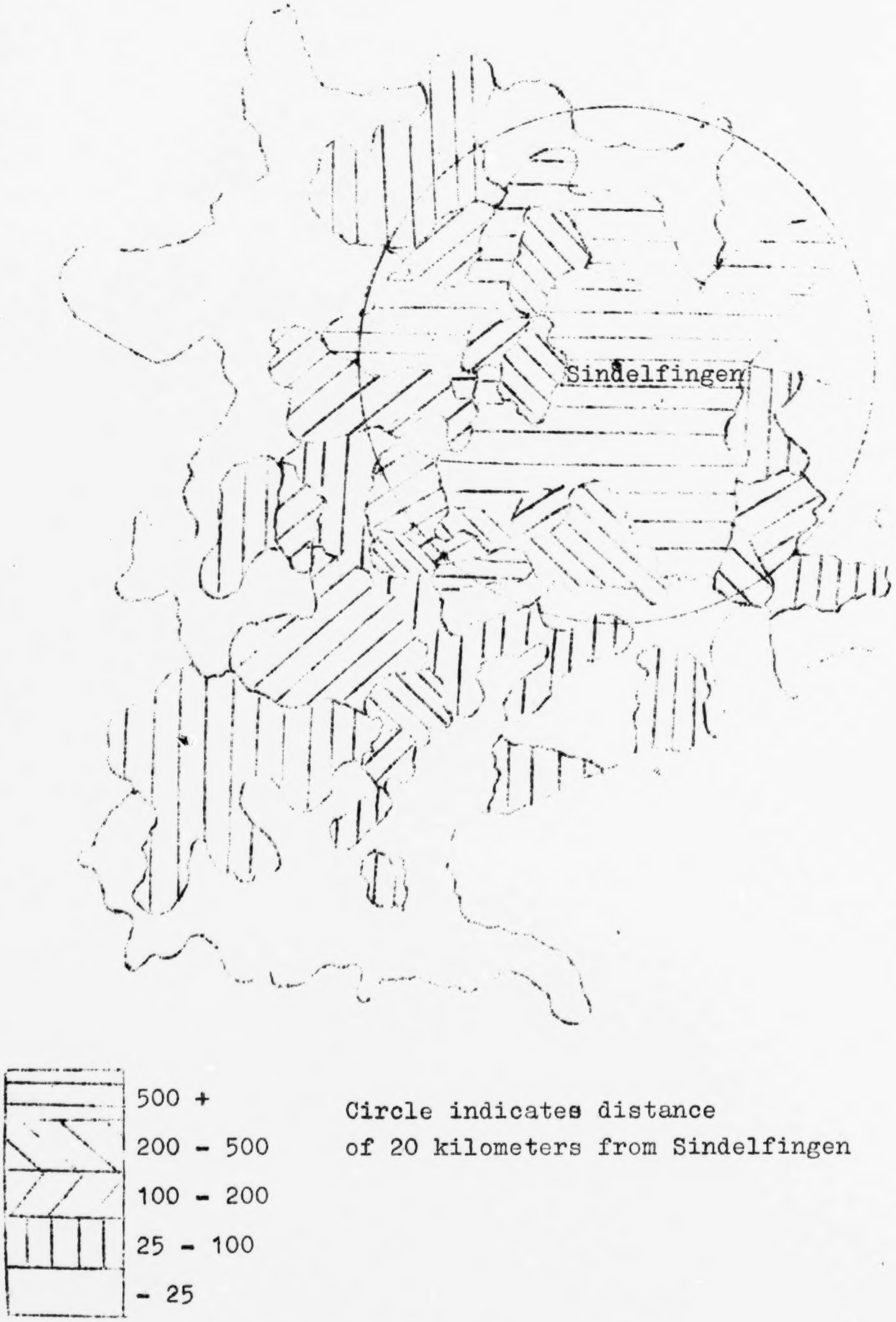
The demand for workers to keep pace with the growth of industry could not be satisfied from the inhabitants of the city nor from the normal population growth of the entire area. The result was a rapid movement of the population to the cities and a large increase in the number of commuters (Pendler) who found employment in the factories. While the population of Kreis Böblingen increased 47%, from 23,887 to 35,170, in the hundred years from 1833 to 1933, the city of Böblingen increased by 170%, Sindelfingen 108%. However, in the postwar period the rate of increase was accelerated. By 1949 the population of Kreis Böblingen had grown to 134,287, approximately 3.5 times the 1933 figure. The influx of displaced persons and of those who have fled from the East Zone has contributed substantially to the growth of the area. About one-third of the people in this region consist of these groups. Even so the demand for workers has continued to be greater than the supply, and many foreigners, especially Italians, have come in to alleviate the labor shortage. It should be noted, however, that most of the foreigners are temporary residents and do not seriously affect the housing problem in general.

This critical situation is evident when we consider the case of Sindelfingen which with a total population of 23,208 in 1959 had 23,286 people employed. 2,159 men and women commuted from Sindelfingen to other cities, primarily Stuttgart and Böblingen, while 19,154 commuted to Sindelfingen. This means that over 80% of the people employed in Sindelfingen are being drawn from surrounding communities.

That such rapid change in population density, movement of people to the cities, changing of agrarian villages to bedroom communities, etc., would create many problems for industry and agriculture, city and village, church and society as a whole, is readily understandable.

The accompanying chart shows in part the numbers of sommuters to Sindelfingen with the distances covered.

Commuters to Sindelfingen - Böblingen


Sindelfingen
500 +
200 - 500
100 - 200
25 - 100
- 25

Circle indicates distance
of 20 kilometers from Sindelfingen

II. Industry and Employment

Postwar industrialization has brought with it many new problems which encompass a growing number of German families and communities. The increasing demand for workers has created a commuter problem which threatens the traditional German family unit. The influx of workers has created, in turn, a demand for more efficient means of transportation and for low-cost housing in the vicinity of the industrial center. A stream of refugees and workers from East Germany and Italy into this area has created problems related to schools and adult education. All of these problems may be traced to the need and demands of the new German industry.

In the Sindelfingen - Böblingen area there are approximately 33,387 current jobs, of which 26,000 are to be found in Sindelfingen and 7,387 in Böblingen. These figures indicate that there are more jobs than inhabitants. Industry in this area has been able easily to absorb the refugees from the East Zone, and, in fact, has found it necessary to import Italians. Still there are job openings. Daimler-Benz alone employs more than 20,000 workers in a plant producing 500 autos a day. IBM, the other large employer in the area, employs 3,700 persons producing electronic equipment.

The average German worker earns approximately DM 3,-- per hour and works 8 hours per day. The German workers have a labor union which manages to get them wage increases every year, but the cost of living rises also. The income of the average German worker is adequate to live on, but is not adequate for such luxuries as autos and television sets. We have heard two different opinions of the labor unions in Germany: 1) labor unions are weak and exert no great influence, and 2) they are very influential. When we consider the fact that the German worker must work on different, arbitrarily assigned shifts, that he receives a minimal salary, and that he never strikes, we must conclude that the German labor unions are in no way comparable in strength and function to labor unions in the United States.

Industry has settled in a few large centers, usually in localities where there is ready access to transportation, raw material, and labor supply. This centralization of industry is responsible for many of the problems already mentioned in regard to this area. It has been suggested that decentralization, i.e., establishing subsidiary plants in the smaller towns, would ease the problem.

III. Housing

In the Böblingen Kreis, housing is the most pressing problem and is particularly acute in Sindelfingen. This highly industrialized city, in which only about 26,000 of the 145,000 inhabitants of the Kreis live, has a working population of over 27,000. Although 6,000 dwellings have been built in Sindelfingen since 1948, building is proceeding too slowly, according to those representatives of city government and industry whom we interviewed, and many families of employees who do have housing near their work must live in crowded quarters. Thousands of others must commute from outlying villages and other cities.

Building, residential as well as industrial, is proceeding under the supervision of the Landesplanung, an organization in which all branches of the government are cooperating in a ten-year development plan for the entire Neckar River area.

Finding money to build is not the biggest problem of the Böblingen Kreis; it is, rather, finding land upon which to build. In the industrial centers of the Kreis, the building lot often costs more than the building erected on it. In Sindelfingen the value of a Quadratmeter has increased from DM 30 to DM 80 within the past five years. The purchase of land for speculative purposes is, however, no longer a problem, since the area for residential building is purchased first by the city at an established price and then resold to individuals.

The extent of the forests in this area severely limits the amount of land which can be used for building. Kreis Böblingen has about 40,000 acres of forests, of which 13,200 are owned by Baden-Württemberg, 2,000 privately owned, and 25,000 owned by the various communities. One-half or 4,500 acres of the area in Sindelfingen is forest, most of which belongs to the city. All the forests, regardless of ownership, are under the regulation of the Land government and cannot be cut down without its permission. Sindelfingen's plan to cut enough forest to make room for ten to fifteen thousand more population was vetoed by the Land government. Less extensive cutting, however, is permitted with the provision that other trees be planted in outlying areas.

One other way in which building space becomes available near the industrial areas is the movement of the farmer to his fields away from the villages and small cities. Schönaich, with a population of 6,000, now has only ten families living on agriculture. The others have built new homes outside the village. Schönaich's housing development plans are to provide dwellings for 2,000 more people. Unfortunately, the land to be used is very fertile and sorely needed for agriculture.

The worker planning to build in the Böblingen Kreis has several possibilities of getting financial help. He may borrow from the city to build a two-family dwelling. Until the debt is paid, he is restricted as to whom he may rent the other half of his home to and how much rent he may charge. A Daimler-Benz employee, living in Sindelfingen, told us he is allowed to charge only DM 80 for half of his home, which he built for DM 43,000 five years ago but which is now worth DM 70,000. This is only about half the rent that would normally be asked for this apartment.

Roman Catholics may apply for a building loan through their church to the Bischöfliches Siedlungswerk, according to the Roman Catholic priest interviewed in Sindelfingen. They are given seven to ten years to repay the loan. A similar building and loan association exists in the Evangelical Church. Industrial firms also lend money to older employees for building purposes and to new employees to help them rent. In Sindelfingen the Wohnstättengesellschaft, financed in equal measure by the city and by Daimler-Benz, has since its founding financed the building of over 950 housing units in one- and multiple-family dwellings. The Kreisbaugenossenschaft Böblingen had built, by the end of 1959, 1,831 housing units in 925 buildings. Whole blocks of buildings have been built for refugees, and there are special housing units for young refugees and other young people without families.

The housing problem is greatest for the young worker who marries. Even if he is able to obtain separate living-quarters, rent is high - DM 240 a month for a three-room, plus kitchen and both, apartment in Sindelfingen.

There is divided opinion as to where the worker prefers to live. A Roman Catholic priest in Sindelfingen stated flatly that all those who work in Sindelfingen prefer to live there also, for obvious reasons - the inconvenience of commuting and the time it takes from the worker's family life being the main one. An opposite opinion was voiced by an Evangelical pastor in Schönaich. According to him, people do not want to live in the large cities, but instead seek to buy land in the smaller cities and villages. The latter view was supported by a Daimler-Benz worker who told us that it takes him no longer to commute by auto than it would to walk to work if he lived in the city. Also mentioned were the lower cost of living in the village, the feeling that it would be a safer place in case of war, and the traditional attachment of the German to the land and the house of his fathers. With land for building growing ever scarcer in both city and village, however, and with the continued influx of refugees, housing seems certain to continue a major problem in Kreis Böblingen for some time to come, regardless of where the individual prefers to live.

IV. Transportation

The problem: How do the road and rail conditions, combined with the geographical location of the target area, affect the working and living conditions of the people involved?

Location: Böblingen - Sindelfingen is located just south of the West-East Autobahn, on a direct railroad connection with Stuttgart and all other points of Germany, about halfway between the Schwäbische Alb and the Black Forest.

Road Conditions: After leaving the Autobahn the road traffic must depend on a narrow secondary highway which forces all traffic at times of congestion to move as slowly as the slowest vehicle. There are usually no shoulders for parking or passing.

Public Transportation: Good train service is supplied quite cheaply and rapidly for commuters, as well as buses supplied by city or industry. When shifts change, almost all buses are on the road at the same time, which brings on the problem of getting a great many vehicles over narrow roads. Often these lead through even more narrow village streets, where single-lane traffic is necessary. Also the buses must halt frequently on the highway to discharge passengers.

Private Transportation: Bicycles, motor bikes, motor cycles, and autos add to the congestion during rush hours. The distance traveled is from 3 to 90 kilometers.

Difficulties: The slow building of proper roads, due to the use of hand work and funneling through villages, has left the growth of roads far behind the number of vehicles to be carried over them. Coupled with this is the inadequacy of proper parking facilities.

Forecast: Unless more roads are built rapidly with modern equipment, and villages by-passed, in the next ten years commuters will spend a third of their time in traveling. This will present an almost insurmountable problem for the workers in this area.

V. Finances

Improvements in towns and cities are financed from two main sources. One is a property tax found also in the U.S. The other is a Gewerbesteuer, a sum deducted from the salary of the individual worker, collected by industry for the city in which the worker is employed.

The tax money flows into the city where the industry is located while the city in which the worker lives originally had to be satisfied with DM 50 per year per worker (factory worker employed in another city). Later the sum was raised to DM 75.

The inequity of this situation in Sindelfingen can be pointed out by the following statistics. Communities in Kreis Böblingen received until lately DM 75 per worker, whereas Sindelfingen had a gross tax income of DM 540 per inhabitant resulting in a gross income of about DM 15 million. Of this the city pays the residential communities only DM 1,260,000. So that the city of Sindelfingen has much more money per inhabitant to spend than Böblingen or any other population center in this area.

We call this inequitable because the cities in which the workers live must carry such financial burdens as developing land on which private homes and apartments can be erected, constructing elementary and high schools, laying water mains, and building costly sewer systems. Yet much of the money which should pay for these facilities is retained by the factory city.

VI. Agriculture and the Settlement Problem

Two worlds prevail in the county of Böblingen: the agricultural world and the industrial world of Böblingen - Sindelfingen. The development of industry has put a strain on agriculture, not only on the pieces of land, but on the people as well. The problem of arable land depletion is very severe. Hundreds of acres have been lost through the erection of industrial plants and housing developments. Previous farm villages have become "sleeping villages" for commuters and part-time farmers who go daily to centers of industry to work. These so-called Pendler (commuter) must stand with one leg on their acreage and the other in a factory. This strong involvement between industry and agriculture is typical for this area.

Although factory work is monetarily rewarding, the farm wife is seriously burdened by the fact that her husband doesn't get home from the factory until evening. The full moon has a special significance for men in his situation. One often hears the humorous term "moonlight farmers," used in reference to the factory workers who may be seen working late at night on their plots of land. During harvest time many workers suddenly declare themselves sick. When the factories send out investigators they frequently find the men working in the fields. This so-called "harvest flu" is considered by some to be a major problem in industry, although opinion seems to vary.

The glaring problem is, of course, that the land is, for the most part, sorely neglected, and the soil tends to be depleted.

Another factor which obviously results in a tremendous loss of time is "strip farming." A farmer often has several strips of land in widely separated localities, both of which are some distance from his buildings and equipment. This results from inheritance provisions whereby the land may be parcelled out to the children.

The tractor and other machines have assumed a definite role in the life of the German farmer. However, they are unduly costla, since they may be used only a few days in the year. Many farmers still resort to doing the work by hand, with the aid of horses or cows.

Although farm work is hard and time-consuming, the farmer has great respect for his land and possessions. They mean security for him and his family. Tenaciously, he hangs on to all that he owns, for land cannot be destroyed, and he knows only too well what these possessions might mean in the event of another war. He tries to teach his children the philosophy of "Loyalty to the Land." Nevertheless, the tension between the older and younger generations continues to grow. It is becoming increasingly difficult to hold the young on the farm. The attractions of the city, the steady income and the free week-ends in industry are appealing. As a result, each year more than 100 farms are broken up in the Böblingen area alone. In the city of Schönaich, for example, only ten families live entirely on agriculture, while 1,600 persons go to work daily in the factories of nearby industrial centers such as Sindelfingen. A plan is needed to stop this definite movement from farm to city, and some measures to that end have been planned and are now in process.

VII. Family Life

Family life in Germany is undergoing a drastic change, especially notable in areas of rapid industrial growth such as Böblingen-Sindelfingen.

The trend is moving from the traditional "large family" to the mid-twentieth century "small family," from the self-sufficient farm family to an industrialized family dependent upon outside factors, from a purely patriarchal form toward - but not to - a matriarchal form, from a family of handworkers to a family of machine workers, from a close-knit family to an unraveled family living in a dormitory home.

While these trends in the changing direction of German family living are typical, an equally frequent but exceptional factor in the total picture is the refugee family. Literally thousands of families - most of them Germans but others speaking other eastern European languages - have been obliged to transplant themselves from the East to the West Zone of Germany. Many of these are resettled in areas of rapid industrial growth such as the one chosen for our study. In recent weeks, a large new group of refugees has been assigned to the area. They live in housing blocks provided by the cities.

Fortunately, plenty of work awaits any who are willing to be punctual and not too discriminating in the type of work they do. The refugee family can find work for one or several members and can make rapid strides toward financial independence, although all material goods have been lost or abandoned in flight.

Since there is no unemployment, the current family problems are more emotional than material. Emotional tensions arise from the breakdown of family traditions, the long hours involved in commuting to industrial jobs with the resulting absence from the home of the father and perhaps the mother too, the submerged but haunting fear that a new war may come, the new experiences of living and working with strangers in a strange place, the crowded living quarters, and the unusual working hours.

Both civic and church agencies have stepped forward with constructive services to replace those formerly provided by the large and close-knit family. In the large family, which still exists in non-industrialized areas, there is a grandmother, an unmarried aunt or other relatives to care for children who spend only half the day in school. In the more modern family, consisting of only the parents and their children, working parents are faced with a problem. Many of them give the children a key to the front door and allow them to shift for themselves. The Germans refer to these part-time orphans as "Schlüsselkinder," which means "children with a latchkey to the home."

The cities have provided kindergartens where small children may be taken for proper supervision during their parents' working hours. For the older children, the churches have set aside rooms with books and games. In the community cultural building there is a room for evening meetings of youth organizations. In this room the children may also see television or listen to radio programs without disturbing the sleep of parents who may work early shifts and sleep in afternoon or evening hours.

German women are taking a greater responsibility in the family and the community where fathers are absent. Mothers must handle family business matters and represent the family in community affairs.

Village families have few young men available for work in the fields. We saw more people in the over-40 age group in the hay fields. Many appeared to be elderly women. However, the workers usually had tractors for the heaviest work. The young industrial workers of the families apparently provided the cash for purchase of the machinery because the farms are too small to provide a substantial cash crop.

The older people, aged 40 or more, with a clear memory of wars, depressions, and hunger, have an emotional loyalty to the soil which is not shared by the younger generation. The younger men and women prefer industrial jobs and life in a city which provides greater comforts and more recreational facilities.

At present there are few divorces and broken homes. The Evangelical Church pastor fears this problem may come later when families have acquired homes, furniture, television sets, and cars. At present, he said, the common material goal binds family members together. The pastor fears they may lack spiritual bonds which will hold them together after the material goal has been reached.

VIII. Community Life

The most serious problem one encountered in this regard is that of the maintenance of community spirit in the Pendlerdorf (roughly, "commuters' village"). As a result of the prolonged absence of breadwinners from their place of residence, a division of interest is created between the place of employment and the place of residence. Consequently, there is a tendency to delegate responsibility for the residential community to the mayor, the town council, the pastors, and other elected or appointed persons, and to favor government by proxy. It is feared that a certain lack of communal stability will develop, the energies of the commuter being so exhausted by factory and family concerns that the community as such will be weakened.

A contributing factor in this regard is a rapidity of population increase with which the provision of recreational and other social facilities in the community cannot and does not keep pace. Some parts of the cities are adequately supplied, but the rapidly growing peripheral sections are at a disadvantage.

IX. Religious Life

The gravity of the Siedlungsproblem and the accompanying Pendlerproblem is felt in the church and in the spiritual life of the Böblingen-Sindelfingen area. The ever increasing wave of fugitives from the East Zone and from the Soviet satellites and also the influx of laborers from Italy and Spain has swollen the size of church congregations. It has been estimated that the congregation of one Roman Catholic Church in Sindelfingen consists of 80% refugees.

Even though these people had not been members of a church or had not attended a church regularly before they arrived in Sindelfingen, they have found that one of the best ways of putting down roots in a new community is to become a member of a church group. This tendency has become so widespread that in the near future a third Roman Catholic Church will be built in Sindelfingen, a town with a population of 26,718.

This population figure embraces several faiths, as is shown by the following breakdown:

Protestant	15,242
Roman Catholic	9,258
Other	1,073
No affiliation	1,067

The number of those with no church affiliation is small by comparison, but according to the priest, this number is still too large.

In Sindelfingen the Roman Catholic Church shows a paternal interest in the spiritual well-being of the congregation. Those members who are employed by Daimler-

Benz and IBM are visited regularly by the priest with the consent of the corporations. Particular concern is shown for the _Pendler_, who number about 23,000 and travel as far as 80 kilometers to the job. Although problems cannot be discussed on the job, the priest is allowed to set dates with the workers for evening meetings in their various villages.

According to one priest the _Pendler_ situation is morally bad for his people. The long trips involved in commuting to and from the factory offer opportunities for propaganda which is detrimental to the well-being of the workers.

The adjacent town of Böblingen has also felt the importance of the _Pendler_ problem as it relates to the spiritual life of the community. Normally the problem of the working mother and of the father who is away from home for prolonged periods would increase the rate of juvenile delinquency and of divorce. Such is so far not the case in Böblingen, we were told by the Dean of the Evangelical Church. The new families of the community have retained their unity through a common striving after material possessions. Perhaps for the first time in their lives they have the opportunity to own a car and a TV set.

In addition, the church offers a rich program of evening activities for the youth of the town. Singing, Bible study, and instrumental groups are representative of this program.

At present, employment in the Böblingen-Sindelfingen area is at its peak. What does the future hold for this heavily populated area in the event of a layoff? The Dean's reply was not as optimistic as the mayor's. The latter had said that such a state of affairs was not even to be considered. The Dean, however, admitted that such a situation would be catastrophic. For the present the absorption of the _Pendler_ and the refugees into the spiritual life of the community has progressed efficiently to the satisfaction of all concerned.

X. Education in *Kreis* Böblingen

The prosperity and growing population of the two communities studied have created increasing demands on the educational system. These demands include expansion of physical facilities, an enlargement of the professional personnel, and an expanded scope of public education. It has become necessary to provide facilities for everyone, including the slow learner and on up to the adult who desires to continue his formal education in evening classes.

In the city of Sindelfingen, the school population grew from 1579 in 1939 to 5583 in 1959. Naturally, it has been necessary to increase the number of school plants in this area to provide for these pupils. This has been done rather successfully so that classes do not exceed 25 to 30 students. In addition to the technical, practical, and academic schools, this section of Württemberg offers two special educational facilities: the *Hilfsschule* for the slow learners, and the *Volkshochschule* for adults who wish to attend classes in business, education, foreign languages (particularly English), law, history, religion, current problems, and a wide variety of other subjects. These subjects are taught by professional teachers, lawyers, ministers, and experts in each field.

The Böblingen-Sindelfingen area has been successful in the last three years in making the teaching profession attractive to adequately prepared people by raising salaries to quite a respectable level. There does exist, however, an ever increasing demand for teachers commensurate with the increasing school population.

XI. Recreation

To avoid redundancy and ambiguity, it may be said and should remain uppermost in the mind of the reader that all previously mentioned sociological factors have played or are playing an important part, either intrinsically or actively, in the formation of recreational activities in this area and in the life of the settler. The ever important socio-psycho-physical aspects of this section of this report need not hereafter be mentioned.

What should be mentioned is the nature of the recreational activities of the people whose lives and ways of life have been affected by industry. Many methods could be used to categorize these activities, but we prefer two simple terms: active and passive.

The principal passive activities have a touch of the old German way of life attached to them. These activities seem to have for their main reason for existence the ability to put one at ease: to give one a chance to catch his breath, to allow one to contemplate or to enjoy nature. We list them in the following order: movies, musical organizations, hiking, camping, sightseeing, hobbies (such as painting, collecting, handicrafts, etc.), reading, night schools (where one might learn nursing or a new trade, etc.), radio, and television.

One finds in the approach to these activities an attitude somewhat more serene and less competitive than in America. Some of them reflect a strong tendency to maintain traditional behavior patterns.

The second group of activities, which we prefer to call "active," reflect a very human characteristic. Germans love to play, as all men do, and they do it with passion, yet without the overemphasis on winning which one might find in America. The German loves a good competitive game. In the category of "active" recreational activities we find: the city theater, motorcar and motorcycle races, team sports (soccer, gymnastics, hockey, basketball), individual sports (track, tennis, bowling, and swimming), dancing, and some minor sports such as table tennis, etc.

The settler problem as herein defined presents some difficulties to those who seek recreation. The problem of location is perhaps the major one. If one wishes to participate in "active" recreational activities, he must remain in the large city after work or return home to eat and change clothes and then drive back to the city.

The cost is not a great problem. The big industrial firms provide some opportunity for the worker. The city provides a great deal.

Nevertheless, the restlessness that comes of financial problems, rapid sociological change, and the newfound freedom of the once humble country dweller, all contribute to a larger problem: that of satisfying and soothing a man in whose breast a certain kind of conflict is taking place.

The refreshing observation one can make here is that the people do recognize the problem and have taken measures to educate themselves to it.

XII. Public Health

Various factors influence the general health of a community. Climate and a way of life can affect the public well-being. Business conditions and the mode of bread-winning condition family health as well. There are several generalizations which can be made in this respect about the Böblingen-Sindelfingen area.

A local physician introduced us to the term "vegetative dystonie," which may be defined as a loss of muscle tone and strength as the result of a softer way of life. This is partially ascribable to a raised standard of living through industrial employment, accentuated by the stresses of a more hectic family life, working in shifts with overlapping sleeping hours, and moonlighting. To this are added: hurried week-end housecleaning, gardening and farming chores, followed by a general exodus into the highways in the newly-acquired family car. No general relaxation is scheduled, and the disease manifests itself in the assorted aches and pains which result from body slackness. In many cases the patient is psychosomatically ill. In some, he becomes hypochondriac. The physician assured us that this is a definite area problem.

The larger industries have their physicians in the plants. There is the standard amount of general illness. The accident rate due to carelessness is increased after weekends, despite all safety precautions. This is explained by the exhaustion from the aforementioned week-end activities. There is one fifteen-minute rest period for production-line workers. This does not seem adequate.

Industrialists whom we met mentioned and accepted as an insoluble problem the so-called "harvest flu," a manifestation of absenteeism tied in with every family member's being needed to process the crops. Health insurance is part of every large employer's program, and the employee learns to avail himself of its provisions.

The industrial employer also provides nurses and sitters to attend families where the breadwinner would otherwise need to remain at home when the mother is ill. Industrialists deplore the absence of good old Oma.

Visiting nurses are provided by the community as well, but there is a shortage of these, as there is of hospital personnel. At present one wing of the Böblingen hospital has had to close because of lack of professional and maintenance personnel. Sindelfingen is building a new hospital, the staffing of which is as yet not assured.

Polio vaccine is universally used. In this area it is a Lilly preparation, which is helpful in the thwarting of the polio variety peculiar to the area. Local physicians administer the shots in four doses, at very reasonable rates. Diabetic problems resulting from richer living are another common reason for seeking a doctor's assistance.

Sindelfingen has ten doctors, representing all the specialties. Four of these are women, who enjoy the same standing as their male colleagues. Four years ago doctors in Germany achieved their right to handle industrial cases which were formerly delegated to a few chosen physicians.

Doctors average an income of DM 45,600 and are socially respected. They cooperate with community and church officials, with the latter especially, e.g., in cases where overworked mothers need to be referred to rest homes.

There has been a slight increase in mental illness as a result of tenser working conditions. Mental hospitals are called Landeskrankenhäuser, corresponding to our American term "state hospital." There is also a growing tendency toward psychotherapy and group therapy.

Two other important factors involved with public health are the prevalence of birth control, with the conflicting attitude toward contraceptives, and the high incidence of abortions. Limited housing facilities and tense family conditions are in part responsible for the desire to limit family size. Although abortions are on the increase, the death rate is lower because of modern wonder drugs. Most abortions are self-induced. Doctors are aware of the situation. Abortion is still illegal, and punishable by imprisonment and heavy fines. Doctors are, however, too busy to report infringement, and prosecutions are rare.

Here, too, psychological problems are involved, and the psychiatrist is needed. A competent woman is presently directing the psychiatric clinic. There is also a cooperation between doctors and pastors in the effort to stabilize family life.

There is an abundance of literature on health. It deals also with the health fads such as we have. Diet programs and reducing aids represent a lucrative area, which is being exploited. There are many pertinent publications and periodicals on diet, sex, marriage counseling, and the like.

As evidence of the great busy-ness of a doctor's life, we found at our departure almost every step to his office on the second floor occupied by a waiting patient, not obviously ill, and placidly waiting his turn.

XIII. Conclusion

We are aware that our coverage of this large and important field is inadequate. In particular, it is regrettable that we had no contacts with representatives of those smaller villages and towns which have been most seriously affected by the conditions and problems of commuting.

Three final remarks seem to us pertinent and worth making.

We were repeatedly reminded, as we interviewed prominent people and gained an insight into the conditions involved, that many of the problems encountered have parallels in our own country.

It was therefore of particular interest to us to note that these problems are being carefully observed and are dealt with in a systematic fashion which we in the U.S.A. might well emulate.

Finally, we wish to say that in all our dealings with the German people whom we met and consulted or interviewed, we enjoyed a courtesy and a consideration which exceeded what, in our opinion, we might have expected to find at home.

D. Occupational Problems and the Family

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I. Statistical Introduction

Boll is a small village of 3,200 inhabitants. It is a typical German village, situated at the foot of the Schwäbische Alb, about 40 km southeast of Stuttgart. We find here a combination of both the old traditions and the modern way of life. This study was partly undertaken in order to analyze the problems confronting the families living in such a community today.

The following statistical data were obtained through an interview at the Rathaus:

1. 600 of Boll's workers commute. Half of these Pendler work in a shoe factory in Göppingen, 10 km from Boll.
2. There are 50 - 60 places of business in Boll which employ or support about 120 business people and employees. Usually the whole family works together in a business.
3. More and more women are holding jobs. At present some 200 women work outside of the home, mostly at unskilled jobs which pay very little (average, 1.50 DM per hour).
4. 80 - 90 families farm. Although much of the farm work is still done by hand and the horse or ox is still widely used in the fields, the use of machinery is increasing. Farm machinery is very expensive and it takes the average farmer years to pay for a piece of equipment. Men and women work side by side in the fields.
5. "Moon-light" farmers, who work in industry during the day and till a plot of land by night, are practically nonexistent in Boll.
6. Boll has three churches: Roman Catholic, with 800 members; Evangelical, with 1800 members; New Apostolic, with 200 members; the 400 remaining inhabitants belong to various other sects.

7. Divorce is virtually unknown in Boll.

8. About one-third of all marriages are mixed marriages, i.e., a Catholic and a Protestant.

9. Boll has one Volksschule which has an eight-year program. About 30 - 40% of the pupils, who continue on to the Mittelschule or Oberschule, have to commute to Göppingen. Textbooks are free.

10. Because of the influx of refugees from East Germany, the population of Boll has increased by 1,700 people since 1945. The refugees have intermarried with the natives of Boll and have worked themselves harmoniously into the community life.

11. Many foreigners (mostly Italians, but also some Spaniards and Greeks) have been brought into Boll as workers. There is some resentment toward these workers because of the preferential treatment they receive from employers, e.g., low-rent housing and special food privileges.

12. Some 700 houses are occupied by the 1,000 - 1,200 families living in Boll. About half of the inhabitants own their own home.

13. Four-room apartments rent for 60 - 80 DM a month in an old house and 100 - 120 DM in a new house. Most homes have running water, but only a few have hot water. Rooms are heated individually with either a wood- or coal-burner. All homes have electricity, which usually runs to 30 - 35 DM monthly. About 200 homes have a telephone. Every home has a radio.

14. Former luxuries are becoming more common each year. About 400 families own a car, about 100 own a television set, and about 800 have a refrigerator.

15. Boll has a volunteer fire department of 60 members. In July, 1961, the first piece of modern fire-fighting equipment was purchased. Formerly, fire-fighting equipment was transported in open wooden wagons which could either be drawn by horses or attached to a car.

16. There are only two policemen in Boll. Their work consists mainly in directing traffic and handling minor complaints. No major crime has been committed in Boll in 30 years.

17. Boll has one movie house and one public swimming pool.

18. Church organizations support activities for the youth of Boll.

19. There are fifteen *Gaststätten* (inns, taverns, restaurants) and one bowling alley with two lanes. In Boll, women do not participate in bowling.

20. Boll has a railroad station from which a train leaves twice daily for Göppingen.

21. The average family income in Boll is 6,000 - 8,000 DM yearly.

II. Aims

In this report we have attempted, through observation, interviews, to learn how the structure of the German family is changing, and what problems arise as a result of the change. This development, naturally, has brought about changes in the work in which these people are engaged and gives rise to further problems.

The group met several times with Frau Vikarin Dr. Christa Springe to be briefed on the subject and to work out a schedule of visits and interviews. In addition, Pfarrer Braun of Stuttgart talked to the group about family problems and how the church attempts to delete with with them. During Fräulein Springe's absence, Herr Dipl. Kaufmann Wolf aided the group in making various contacts.

The group as a whole made three visits: one to The *Württembergische Metallwarenfabrik* in Geislingen; one to the *Gral-Glas-Hütte* in Dürnau, a village near Boll; and finally, one to the *Rathaus* in Stuttgart. The last visit, though interesting, did not yield much which could be used in the report.

The group was then subdivided into small groups whose task it was to interview people of the village of Boll in specific areas. These visits took place whenever and wherever suitable arrangements could be made.

Fräulein Springe also spoke to the entire Institute on the subject, Berufs- und Familienprobleme.

III. Reports on the interviews follow.

1 a. Visit to a Grossbauernhof in Dürnau.
Purpose: Observation of the most traditional kind of family in the area: the rural Grossfamilie encompassing several generations and diverse relatives.

The S. family consists of mother, three sons, and an aunt. One son is a bus driver, one a sculptor, and the youngest son lives at home and helps the mother with the farm work. The farm is considered large, consisting of 15 hectares in 32 separate locations, the largest of which is .8 hectare. (1 hectare = 2.47 acres). Ten hectares are owned and 5 hectares are rented at 100 DM per hectare per year. The barn, large for this area, is 20 x 14 m and is used to store the hay and feed for 25 beef cattle, 9 milk cows, and 26 pigs. The animals stay in the barn all the year round, because the farm land is in such small pieces, away from the barn, as not to permit grazing. The tool shed is 30 x 6 m, housing 200 chickens which lay an average of 100 eggs per day. The eggs are bought by individuals in Dürnau and Boll and are not sold to stores. The house, 8 x 10 m, consists of kitchen, living room, and one bedroom on the first floor and three bedrooms and a bath on the second floor.

The equipment is quite modern and up-to-date. It is considered mechanized since there are a tractor, mower, rake, double plow, planter, and binder. The barn has an electrified mechanical manure remover, electric lights, automatic water troughs, and a fan for drying hay. In addition there are two silos, 30 cu.m. each, not common on the farms in Germany. The value of the land is 2,500 DM per hectare.

Farm buildings and house cost 150,000 DM. Most of the work on the house was done by the family. They even have a cement mixer. 60% of the crops are feed crops and 40% other crops. Of this 40%, 30% is wheat, 30% oats, 40% vegetables. They must still buy 50% of the feed for the chickens and supplemental feed for the cows.

Earnings on the farm are about 30,000 DM per year. The son considers his wages at 5,000 DM for income tax purposes; the mother 3,000 DM; and the aunt 3,000 DM. These earnings, however, are re-invested in the farm. Cattle sell at 1.00 DM per pound and bulls at 1.25 DM per pound for slaughtering.

1b. Visit to another farm in Dürnau
Purpose: as in 1a.

The H. family is more typical of the Grossfamilie than the S. family (1a). It consists of the mother, 77 years old, two daughters, one of whom is married and whose husband works in a factory, and the grandchild who just started kindergarten. The women work the farm and do almost all the work. They have 5 hectares of land broken up into small separate fields, 7 cows, 2 bulls, 3 heifers, and 1 calf, 2 pigs, and about a dozen chickens. The house and the barn, while not attached, are next to each other. They also have a tractor. They raise enough to provide for their own needs and make a comfortable living. The problem of unifying their property is difficult, since people who have fertile strips farther away do not want to swap for poorer ones close by.

2. Interview with Tischlermeister August K.
Purpose: To find out how the craftsman of today lives and works.

August K. may be considered a substantial member of the community, because he owns two houses and a barn, rents three apartments, has his own workshop, and pays in excess of 5,000 DM per year in taxes. His son, who is also a master carpenter, works for him and nets 140 DM per week plus his apartment.

In the summer most of the work consists in making windows, window frames, doors and door frames, and kitchen cabinets. In the winter, most of the work is making furniture. The shop is equipped with many modern electrical tools, as well as many hand tools, both old and new. K. works from 10 to 12 hours a day, six days a week, but does not rush the work.

Apprentices are hard to get, he said, because the initial pay in a factory is higher, and one doesn't have such long periods of training. His son will some day take over the business, but gradually this type of handcraft is dying out.

3. Interview with the Josef H. family, Göppingen.
Purpose: To study a Kleinfamilie of the laboring class, in contrast to a family of the professional class.

Though this family actually lives in Göppingen, it is typical of many families in villages such as Boll.

The family consists of the father, 40, the mother, 35, and seven children ranging in age from 3 to [illegible]. The father, a diabetic, works in a foundry. The mother worked for some time in the kitchen at the U. S. army base at Göppingen, but injured her foot and is now unable to work.

Both came to Göppingen from Hungary, for two reasons, apparently: (1) because of Joseph's strong vocal opposition to the treatment of the Jews, the mayor refused to sign his butcher's license, and (2) he had a strong antipathy toward the Russians.

The house in which they live is very small, consisting of three rooms and a hallway, one room being used as a laundry and tool room. In spite of the poor quarters, there were flowers on the table, and the garden had a large variety of flowers. They also grow vegetables in their garden.

Apparently the family had known better circumstances, because the tableware was of silver, a white cloth covered the table, and the china was a good matched set.

In spite of the fact that the family has no luxuries and probably goes without certain necessities, the children are happy, normal children, well-dressed and clean.

4. Interview with Frau Dr. K.
   Purpose: To learn the structure of the Kleinfamilie (family consisting of parents and children).

Frau Dr. K. and her family moved to Boll from Köln several years ago. Her husband is both a minister and a physician at the Evangelische Akademie; Frau K. also has her doctorate and is a former teacher of religion.

There are two children, a son, 11, and a daughter, 15. Since there is only a Volksschule in Boll, they go by bus to Göppingen and attend the secondary school there.

Frau K. does her own housework. She says it is difficult to get household help, except in winter, because most of the available women are needed to work in the fields.

She herself could not cook when she was married, but she intends to teach her daughter how to cook and keep house. She does a great deal of sewing and knitting for herself and for the children.

The children, like most German children, have much homework. They try to find jobs in the summer so they can have their own spending money.

5. Interviews with the Bürgermeister and Frau K.
Purpose: To learn where the people of Boll shop and what kinds of stores there are in Boll.

Boll has between 50 and 60 stores or places of business, with approximately 120 persons involved in running them. In most cases, the entire family helps run the business.

Included in these are ten small hotels and taverns, several barber and beauty shops, a movie house, a photo supply and souvenir shop, a bank, and various types of food stores, butcher shops, bakeries, etc.

Women who do not work outside the home shop daily for fresh meats, fruits, vegetables, etc. Milk is usually bought daily at the dairy, since there is no delivery. The farmers grow much of their own food, and sell the surplus in the market place in Boll on Fridays and Saturdays. Some items are very expensive, e.g., coffee averages DM 10.00 a pound.

Clothing is usually bought in the spring and fall, most of it in Göppingen, but the smaller items are bought in stores here. The installment payment plan is available for large purchases. Credit has been available since World War I, but was little used until recently; even now, most Germans prefer to save their money and pay cash for their purchases.

All stores in Germany must close for at least one and one-half hours at noon; thus, most stores are closed from 12:30 to 2:00. Closing hours in the evening are also uniform throughout Germany and are set for 6:30.

6. Interviews with a number of teenagers.
   Purpose: to find out how the younger
   generation lives and plays.

Because a German youth cannot drive a car legally until he is eighteen, his activities are more or less restricted to the community in which he lives. In Boll, the chief forms of teenage amusement are the movie theater, the public swimming pool, occasional youth dances (about every three weeks, and, last but not least, walking and hiking.

For those who wish to participate, there are church groups which engage in very widely-varied social activities.

Boll's chief sports are soccer, swimming, tennis, bowling, and target shooting. However, with the exception of swimming, all these activities are limited to club members for each sport.

German youth do not have the desire to go steady as early as American youth. This probably is due to the fact that a boy does not expect to marry until he is 25 or 26, and a girl, until she is 22 or 23.

Although Boll has no clubs such as "Elvis Presley Fans," the youths are much interested in cha cha cha, rock and roll, and jazz. Most of them like to dance.

When confronted with the question of politics, most of the girls showed little interest, but the boys are actively interested. The possibility of a war is to them a matter of "let's not talk about it," but with the boys there is a definite antagonism to Communism and a willingness to fight agains it if help is available.

Since there is little job opportunity in Boll, the teenagers feel that their future does not lie here, and that without industry the future of the small village is not bright.

7. Informal talks with teachers and students of secondary schools in the Stuttgart area. Purpose: to find out what sports are popular.

Facts about sports in the school. There is one gym period per week, starting with the third grade.

In some schools, there is no gymnasium. In one instance in Stuttgart, a girls' school, a commercial school, a vocational school, and a Gymnasium all use the same gymnasium.

There are no swimming pools in the schools. Once in a while a group of students is taken to a pool nearby.

During the winter, gymnastics are stressed.

Favorite sports are soccer and Handball (a combination of soccer and basketball), also track, basketball, and Faustball.

There are some interscholastic games, but not on the scale common in the U.S.A.

Facts about sports outside the school. Athletic clubs for soccer, swimming, skiing, Handball, and basketball are found. Soccer clubs are most popular, better organized, with elected officers. Some clubs hold meetings in an inn or tavern. Most club members are amateurs, expenses are met by means of dues and sponsored social events (sponsored by club and town government).

Most towns have a playing field and a gymnasium, but no field house in the American sense. Games are played on Saturday afternoons and Sunday mornings.

There are no industrial athletics in this area.

Cities and large towns have well-organized soccer leages with international championships.

Toto, like our football parlay cards, is supervised by the government.

The Freibad, or outdoor public swimming pool. In recent years more and more communities have been building swimming pools. There is usually a small admission fee, about twenty cents. These pools are currently very popular among the youth, not only as sports centers, but also as a favorite meeting place for the boys and girls. Special events, such as swimming contests with novelty numbers, are sometimes sponsered by the community or a swimming club on a Saturday afternoon. The afternoon event is often followed by an evening dance in the gymnasium.

There is no organized cheering with cheerleaders, but sometimes chants arise which approach our type of cheer.

Remarks. Sports could and should be more popular in Germany than they are. Many people seem to be too serious about life and their jobs to have a great interest in sports. One physical education teacher felt that sports are being de-emphasized because the public distrusts sport programs after seeing them misused during the Hitler regime. A factory worker had the same opinion. One thing that strikes an American's attention is the absence of public sport facilities. The area has a bowling alley and a tennis court but they are restricted to club use. Only upper and middle class families can afford the dues for the sport clubs. Available to all, of course, are bicycle riding and hiking in the surrounding hills and forests. Germans of all ages are very fond of hiking and walking, especially on weekends. A pleasure stroll of four to six miles is quite common.

8. Visit to Gasthöfe, Gasthäuser, and Wirtschaften.

Purpose: To become acquainted with a typical German institution.

First, one must distinguish between Gasthof, Gasthaus, and Wirtschaft. A Gasthof is a small hotel. A Gasthaus is a restaurant, and a Wirtschaft serves only drinks. Boll has eleven such establishments, most of which are run by the owner and his family without any extra help. The hours are long, usually from six in the morning until midnight. The inns are open six days a week; most of them are closed on Tuesday.

In order to open an inn, one must secure a license and then be inspected at least once a year for cleanliness and fair prices. The summer months are the busiest; Sunday is the busiest day of the week. An increasing number of the customers are other than local people, because of the increasing number of automobiles. The owner of a newly acquired car tends to take a Sunday afternoon ride rather than a walk. The old custom of having a special table reserved (Stammtisch) for regular groups has by and large died out.

The future of the typical German inn looks bleak. Besides the lack of help, there is the fact that profits from meals are at a minimum. Therefore, to make a living, the innkeeper must sell drinks rather than serve meals. Then, there is television to fill the worker's free time, and, therefore, he remains at home. One innkeeper remarked that the number of inns in a nearby city had decreased by one-third in the last 15 years.

9. Interview with the police.
   Purpose: To find out what kind of police protection the village of Boll has.

Bad Boll and the surrounding territory is served by two state policemen.

The major police problem in Boll is traffic. The narrowness of the streets, the sharpness of the curves, and the heavy pedestrian and bicycle traffic contribute to the seriousness of the problem.

Of the more serious violations, drunken driving and car theft dominate. On the average, one car or motorcycle is stolen every week. (sic!) These two types of crimes are far more frequent among teenagers than among older people. Disorderly conduct and fighting are also a rather serious problem. Rape and other sex crimes occur on the average about twice a year. Boll has not had a murder in over 30 years.

All major crimes are handled by the county court (Landgericht) in Göppingen; only minor fines can be set by the local police court.

A police officer must retire at the age of 60 and receives a monthly pension which is equal to 75% of his final monthly salary. The patrolman pays all the regular taxes with the exception of his own personal hospitalization, which is paid by the government. All his police equipment is purchased by the state and he receives an allowance for the purchase of uniforms.

10. Interview with members of the Boll Volunteer Fire Department.
    Purpose: to inquire into fire protection in Boll.

The Boll Volunteer Fire Department celebrated its 50th anniversary this year. A large festival was held on July 22 - 24.

On April 8, 1909, the Volunteer Fire Department had its first meeting, but the charter wasn't drawn up until 1910. During World War I the Department lost many men, but it again became active after the War and raised its membership to 104 men.

In 1924, the Boll Volunteer Fire Department received its first fire engine,and in 1937 its first motorized fire truck.

During World War II, the Department again lost many of its members. After the war it became very difficult to find enough volunteers. However, today the Department is very active again.

On July 18, 1961, the town of Boll presented the Department with a new 30,000 DM fire truck which has the necessary equipment for present-day fire fighting.

Since 1913, there have been eleven fires in the Boll area. The last fire was in 1957 at a small factory in Boll.

11. Fire Department Anniversary and Children's Day.
    Purpose: To show an example of typical community entertainment.

On July 22-24, the 50th anniversary of the Volunteer Fire Department took place in Boll and was the occasion for a community celebration. Also at this time a new fire engine was presented to the department.

The events of the anniversary were held in a large tent at the playing field. There, 3,000 people could sit and drink beer, while the Boll band played folk songs and dances.

On Sunday morning the beer mugs were removed and church services were held. Then, a demonstration of fire fighting techniques was held on the grounds of the _Evangelische Akademie_ in Bad Boll.

On Monday a childrens' day was celebrated which was held in conjunction with the closing exercises of the school year. Each evening during the weekend, entertainment and drink was provided in the tent. Monday evening the celebration was concluded with a parade of people carrying Japanese lanterns, and with fireworks.

This celebration was typical of the kind which takes place in all organizations at least once a year, and which is used to earn money for the organization. From the number of people present, one could say that such festivals are very important in the life of the average villager.

12. Interviews with a doctor and a dentist.
Purpose: To learn what provisions there
are for medical and dental care
in Boll.

The basis for both a doctor's and a dentist's practice is provided by a system of socialized medicine which every individual is eligible to join. In factories, the worker pays half the cost, and the employer the other half. It is estimated that between 85 and 90 percent of the people are covered by state insurance plans.

In a village like Boll most people take advantage of the program, and there are, therefore, few private patients. While the state-controlled plan guarantees plenty of patients the doctor and the dentist are limited to very low fees. For example, for an extraction under the state plan a dentist receives only 2DM, while under a private plan he would receive 5DM.

A doctor and a dentist cannot always practice where they wish, but must go where they are needed. There is usually one doctor for every 2,000 people in a given area.

Doctors and dentists are paid directly only by private patients; for the Krankenkasse (hospitalization, state-controlled) they are paid by the state. Under this system a country doctor earns about 12,000 DM a year, which is considerably more than he would receive under a private practice system, since the possible number of private patients is very limited in rural areas.

13. Observation of a funeral.

On an afternoon in July, three members of this group had the opportunity to observe the funeral of a 60 year-old male inhabitant of Boll at the Boll cemetery (Protestant) at 1:30 p.m. All people, except one or two, were dressed in black. Because the man had been in both World War I and World War II, besides being a member of a fraternal organization, one found in attendance people who carried flags, wore black armbands, and sang a number of songs appropriate for the occasion. After the minister had finished with the sermon, he took several shovelfuls of dirt and threw them on the lowered casket. Next came the two flag bearers who waved the flags across the grave and then dipped them into the grave. Several close friends and relatives proceeded to throw small pieces of a fir tree into the grave. With this and the final prayer and benediction, the funeral service came to an end. Outside the cemetery gate were two benches with containers on them, placed there for donations to the church.

Later, the group learned a few facts about burial laws and customs. People are not embalmed, but the law requires to bury the dead within three days. Instead of a professional undertaker, one of the women in the village prepares the body for the burial. In some of the larger villages there is one person who makes all the necessary arrangements for any funeral. In some cases one still finds the casket being taken to the cemetery on a horse-drawn wagon.

14. Visit to the Gral-Glas-Hütte in Dürnau.
Purpose: to observe conditions in a medium-sized factory.

The workers have a 45-hour week, nine hours a day for five days; they have a half-hour for lunch and three ten-minute breaks in each day.

The average skilled worker earns between 600 and 650 DM per month. Each glass blower can make extra money by producing more than fifty pieces per hour. This extra production may bring his total wages up to 800 DM per month. The unskilled workers in the plant earn from 360 to 400 DM per month.

Every worker pays a graduated income tax and a church tax. However, a family of four, on the average, is usually income-tax free and, consequently, church-tax free.

Many of the new workers in the factory are relatives of those already in service. There are also imported workers (Fremdarbeiter), from Spain, Greece, and especially from Italy. When a refugee from East Germany or any new worker is trained, he is pledged to stay for a minimum of one year. Because of the cost of training, his first year's wages are also somewhat lower.

Although it takes a good part of the worker's income to own and operate an auto, many have their own cars. They often bring workers with them from nearby towns, and their transportation money helps to pay the operating costs.

A nurse is on duty at all times, while a doctor is there twice a week. A well-lighted cafeteria (Kantine) is in the building, where the workers can eat their lunch, but only 40 of the 300 workers buy a complete lunch, which only costs 1,20 DM. Workers in Dürnau can also drink beer while working, a practice unheard of in the U.S.A.

This very special trade, glass-blowing, is one of the many skilled trades that are gradually dying out, as a result of increased mechanization. The majority of the older glass blowers in Dürnau are refugees from the Sudetenland, formerly one of the centers of the European glass-blowing-industry. Only because of their presence in the area after World War II was the establishment of the Dürnau factory possible.

15. Interview with union leaders at the Gral-Glas-Hütte in Dürnau.

Purpose: to inquire into the Labor Union
situation in Germany.

Three men and one woman who were representatives of the union were interviewed. The union functions in much the same way as the unions in the U.S. The representatives are elected, they negotiate with the management for better wages and working conditions, as well as for fringe benefits. Because not the entire factory is unionized, we found that there were no disadvantages in not belonging to the union. What the union members obtain the others also receive.

The only advantage in belonging seemed to be wages and fringe benefits, such as a certain amount of control over firing and hiring. It actually seems to be a disadvantage to belong, because one has to give one hour's wages per week to the union as dues. There seemed to exist the same distrust and friction between labor and management as is often found in the U.S.

16. Visit to the Württembergische Metallwaren-Fabrik in Geisslingen.
Purpose: to observe conditions in a large factory.

This factory, founded in 1853, is located on the railroad from Munich to Stuttgart.

Its products, including glassware, metal wares, table and kitchen wares, silver, coffee machines, etc., have an annual sales value of 150,000,000 DM and are sold through company-owned outlets.

Of 7,800 employees, approximately 40% are women. Many of the employees are Pendler.

The work week consists of 44 hours, with extra pay for anything over 44 hours. 65 is the retirement age for most employees.

270 of the workers are Italians. The company supplies lodging for them at 12 DM per month, but does not encourage them to bring their families.

The employee's wage varies from 2 DM to 5 DM per hour, depending on the kind of work performed, with an average of between 1.90 DM and 3.70 DM, or an average wage of 541 DM per month. Salaried employees receive approximately 100 DM more per month.

There are two unions at WMF, to which 60% of the salaried workers and 95% of the laborers belong.

Many of the workers have their own homes, while some are still building their homes. Many build a two-family home and rent one-half to another family to make payments easier.

Various benefits which the workers receive in addition to wages or salaries are a bonus (450 DM last year), inexpensive lunches, services of a company doctor, and a money gift at Christmas time. Employees also have social security and hospitalization. For these various types of insurance approximately DM 100 are taken out of wages or salary each month. There is in addition a burial fund, which pays 600 DM as a death benefit and costs the worker 30 pfennig per month.

The company also has a library of 15,000 volumes, which includes technological books as well as recreational reading, especially for young people between the ages of 16 - 20 years.

Apprentices, numbering 150 at a time, are trained by the company. These include both technical and salesmen apprentices. For two to three years, and under the supervision of a master workman, they are taught the various skills, until they finally become skilled workers or craftsmen themselves.

The satisfaction of the employees with their working conditions is demonstrated by the fact that there have been very few strikes since the war.

IV. Conclusion

Many of the problems we have considered in this report are the result of a conflict between a deeply imbedded reverence for tradition and the highly accelerated tempo of modern living. Industry has lured many of Boll's younger citizens away from the soil. This has resulted in a complete change from the old Großfamilie to the modern Kleinfamilie. These two types of families are still in existence, but the former is gradually disappearing. As in so many other situations, the transition to a modern, industrial life has had its benefits as well as its drawbacks. We have seen, however, that the drawbacks in Boll are not as apparent as they would be in a larger village or city. The disadvantages are just beginning to appear on the surface. Most of the people tend to cling to the traditional ways of thinking and behaving. Nonetheless, we can begin to see a definite breaking away, and, as would be expected, it is taking root in the younger generation..

In addition to increased industrialization, family life in small villages such as Boll has been affected by problems such as the placement and absorption of refugees and displaced persons; the housing shortage, commuting to the place of work; the shortage of labor and the importing of foreign labor; and the shifting of the role of wife and mother.

However, in spite of various problems confronted by the families of small villages such as Boll, the future of these villages appears bright on the horizon. In not too many more years, the transition from old to new will have been completed, and the quaint, old German villages will have become modern communities.

E. Some Aspects of the German Educational System

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I. Introduction

The statements presented here are derived primarily from visits to schools in Berlin, Stuttgart, Göppingen and Boll, personal interviews with teachers and other members of the educational system, conversations with students and parents, and the reading of educational bulletins. For a concise account of post war education in Germany with its intricate structural school system G. Franz Hilker's Die Schulen in Deutschland is highly recommended. In the following report it was thought best to emphasize the particular concerns of the group working in this area. Thus the information presented here should not be construed as representative for all German school districts or systems. Most of the report applies only to the Boll school district, which is located in Kreis Göppingen, in the state of Baden-Württemberg. Although there may be many parallels to districts of similar size in the Bundesrepublik, it must be remembered that each state in Germany is independent in matters of education, and that important differences do exist in the various states.

The Boll school district has a total population of approximately 3,000 and as such contains one eight-year grammar school (Volksschule). The present enrollment in this school is 260 pupils, of whom 160 are in the Grundschule (grades 1-4) and 100 in the last four years of the Volksschule (grades 5-8). These children are served by a staff of six teachers including the Schulleiter or principal. The four teachers in the Grundschule have approximately 40 children per class; the other two teachers work with the remaining 100 children in grades 5-8.

Of the total fourth year enrollment of 40 pupils, approximately 65-70% finish the full eight-year course. Upon completion of the Volksschule the student enters a trade school (Berufsschule) in Boll or one of the cities in the surrounding environment. These trade schools are a combined program of classroom study and on-the-job training. An average of eight hours weekly is spent in the classroom. The remaining time the student serves as an apprentice in his chosen trade. At the end of another three or four years the apprentice is able to assume full-time skilled employment. Upon the completion of the Berufsschule the student is usually 17-18 years of age.

The remaining 30-35% of the fourth-year pupils, after successful completion of the entrance examination (Aufnahmeprüfung), leave the Volksschule and enter an advanced school - either a six year Mittelschule or a nine year Gymnasium. The Mittelschule is directed primarily toward preparing the student for a career in business or the civil service, whereas the Gymnasium prepares the student for university study and the professions. Of the 30-35% who go on to these advanced schools, 50% enter a Gymnasium and 50% enter a Mittelschule. Of the number who enter the Gymnasium only 10% complete the course of study.

Since there are no advanced schools in Boll, students entering a Gymnasium or a Mittelschule must attend school in Göppingen. These are: the Uhland Mittelschule, the Hohenstaufen Gymnasium (a very beautiful new school), the Freihof Gymnasium, and the Mörike Gymnasium. The Hohenstaufen Gymnasium stresses mathematics and science; the Freihof Gymnasium emphasizes humanistic studies and the classical languages. The Mörike Gymnasium is a girls' Gymnasium.

It is customary in German schools for the principal to teach a certain number of hours per week. In the Volksschule at Boll one of the six teachers is also the principal and has a class of some 40 students at the fourth-grade level. German educators believe that this practice enables the principal to retain a rapport with the teaching staff and an understanding of day-to-day classroom problems which are not possible in the structure of the American school system.

The Boll school is an old three-story structure built in 1835 and remodeled in 1876. Part of the third floor is occupied by the families of one of the teachers and the principal. The building has six classrooms. Some of the work in homemaking is done in another building some distance away. Toilet facilities, quite primitive in nature, are located outside the building. The physical education classes and sports are conducted in a gymnasium and an adjacent athletic field about 3/4 of a mile away from the school. The community is now making plans for a new school which is sorely needed, but financial difficulties are hampering the project.

II. The Parent - School Relationship

The relationship between parents and the schools as gleaned from informal discussion with both groups and attendance at a round table discussion headed by the Bürgermeister, with several councilmen present, seems now to be on a friendly, cooperative basis - a situation considerably removed from the idea once prevalent that the school was to be administered by school officials with comparatively little regard for the viewpoints of the parents. At the present time both school officials and parents in Boll and Göppingen regard each other as members of a team working toward the best education for the children concerned. Since the school systems in these two places are comparatively small, the relationship between parents and teachers is an informal one. Direct contact in the home and on the street between teacher and parent is very often the case when problems arise. This is especially true of the Boll community.

Let us first consider some of the ways in which this spirit of cooperation is made evident in the Göppingen school system.

1) The Schulordnung, a printed booklet clearly stating the rules and regulations of the school, is sent home for the parents to read and study. The parents then sign a statement in the book stating that they have done so. This statement is

kept on file in the school office. Thus there can be no misunderstanding of everyday rules and regulations.

2) The director of the school,is available for consultation by parents at any time. In addition, the individual teacher is available for consultation at regularly stated intervals.

3) Two or three times a year the parents of the class meet together with the teacher for common discussion of general class problems. These meetings are normally held in the afternoon.

4) Parents' evenings are also scheduled periodically. These involve the discussion of problems pertaining not so much to the individual student as to the plans and activities of the classes and the school in general.

In Boll there is a similar close contact between school director, teachers,and parents. Every class has two parents elected by the other parents to represent that particular class on the parents' advisory board (Elternbeirat). This organization can make demands and get action sooner than can the teachers in the school system. From this parent organization two representatives are elected to serve on the school board (Ortsschulrat) together with the principal, one teacher, two clergymen, and two members of the village council. This school board determines the needs of the school, takes care of legal matters, and in Boll at the present time is asking for the addition of another teacher to the school faculty. Besides this, the school board is working on plans for a new school, the location of which has already been determined and the property bought. The board works closely with the mayor and the village council, has also the right to appear before the school officials of the Land Baden-Württemberg in Stuttgart to present whatever problems occur in Boll that must be resolved by this official body of the Land.

From a study of the activities of these groups, in which parents play a major role, it is evident that the relationship which exists between home and school is a healthy and a close one and is certain to further the best education of its young people.

III. Testing and Promotional Policies in the School System

The formal education of a child in Boll begins when he, accompanied by his parents, has his first interview with the teachers in the Volksschule. Here he is immediately given a battery of tests to determine his preparedness to enter the Grundschule, which is basically the first four years of the Volksschule. These intelligence tests, designed by German psychologists in Stuttgart, require no reading ability on the part of the child. The test situations are responded to by the child's drawing or manipulative ability, or he may simply be asked to answer certain questions orally. The parents usually remain during the test in order to relieve the child's anxiety.

According to the principal of the Volksschule, a child whose test results indicate that he will not experience success in school is not permitted to enter the Grundschule, but must then enter a kindergarten which will help prepare him for the Grundschule. Should the child fail the second series of tests, he is then placed in a school for mentally retarded children (Lehrbehinderte). This type of psychological test is similar to those which the pupil will be given at regular intervals throughout his school career.

The periodic subject-matter tests which are given during the year are the usual teacher-constructed type of test. One very common practice which was observed in oral work during a class period was that the teachers invariably called upon only those students whose hands were raised. They rarely called upon those who were passive. In reply to our inquiry, the teacher said that it saves time to call upon only those who feel that they know the answers.

It is at the end of the fourth year of the *Volksschule* that an important decision is made in the educational career of the child. The child, now only ten years of age, together with his parents, makes a decision which determines his entire future career. The schools attempt by means of examinations, interviews with parents, and careful observation by the teachers, to determine which children are academically talented. These are then recommended for the *Gymnasium*.

However, the child can also decide to go to the *Mittelschule*. This school prepares him for positions in economics and government, commerce, agriculture, and home economics.

The youngster who is average in ability will usually complete the eight-year *Volksschule*, which is rapidly becoming a nine-year school (Boll, in its plans for the new school, is making provisions for this additional year). He will then enter a vocational or trade school (*Berufsschule*, *Fachschule*). Nine tenths of the German youth follow this particular educational track, which trains skilled workers in agriculture, industry, and commerce.

The examinations given at the end of the fourth grade in the *Volksschule* are administered by the *Land* Baden-Württemberg and are given on the same day throughout the *Land*. After the examinations are given, the sealed tests are returned to the state testing center. The questions are designed to test the pupil's factual knowledge and skills in German, spelling, history, and arithmetic. Some examples of the types of questions follow:

1) The pupils are given a dictation which contains spelling and grammatical difficulties.
2) They must write a free composition or retell a story.
3) They are given an oral test in German grammar.
4) Arithmetic problems are based on multiplication, addition, subtraction, and division.
5) They are tested on religion. They must know several

prayers by heart and must answer questions based on the Bible stories.

However, the important fact in Germany today is that the tests alone are not decision-making. The pupils are observed closely during the last half of the fourth year and are given many opportunities to show their skill and ability in the type of work required of them in a Gymnasium or Mittelschule. They are also given a probationary period of six months in the advanced school. But the decision as to a child's educational career is a very serious one, since there is usually a stigma attached to a child who was not able to "make the grade."

When the student enters the Gymnasium, he is exposed to the same type of testing he was used to in the previous school years. However, at the end of the Gymnasium, the student is given a battery of tests called the Abitur or Reifeprüfung. These examinations are given in German, mathematics, science, history, and foreign languages. They are designed not only to test the pupil's factual knowledge of a subject but also the ability to express himself clearly and to reason logically. Some examples of the type of theme the student must develop in the field of German are :

1) What is the content and meaning of Heinrich Böll's Wanderer, are you coming to Spa? What is your judgment of this short story?
2) Explain Nietzsche's philosophy, using as a basis for your remarks Zarathustra's prologue.
3) Show how Egmont and Don Carlos exemplify the basic differences between Goethe and Schiller.
4) It is said that the world is shrinking daily. How would you defend this statement?

The student is given five hours to develop three such themes. The administering teacher corrects the themes and puts his remarks and corrections on the right side of the examination. The paper is then sent to another teacher in another *Gymnasium* who, not knowing what grade teacher number one has given, makes his corrections on the left side of the paper. Should the two grades differ, the examination is sent to a higher authority, whose grade and remarks are final. At no time is the name of the student known to the teachers who are making the corrections.

In Latin, the student must translate several selections into good German. In a modern language, the student retells a short story which is read to him twice orally. In mathematics, problems are taken from trigonometry, integral and differential calculus. In working such problems the student must give a step by step explanation of his procedures and reasons for attaining the answers. In the sciences, great emphasis is placed upon the experiment and the theoretical explanation thereof.

These examinations are the same in all Germany. They have to be taken in four subject matter fields. In the *Gymnasien* which stress the humanistic studies these are German, Latin, English, and mathematics, in the *Gymnasien* which stress the sciences, German, mathematics, physics, and English.

It is also customary to give a series of oral examinations in six of the subjects taken in the *Gymnasium*. However, students with a B+ average are not required to take these examinations. Usually over half the students in the ninth year of the *Gymnasium* are excused from the oral examinations.

If the student passes this series of examinations, he receives a so-called "*Reifezeugnis*" which then entitles him to attend any German university or institute of technology.

IV. Guidance and Counseling in the German Schools

The following pages deal with an aspect of the German schools about which very little is known, guidance and counseling. The question asked in the schools visited was simply this: Does an official or unofficial program of guidance and counseling exist in this school? An attempt will be made to record the answers to this question and to draw a number of conclusions, with some prediction as to what guidance and counseling might be in the Germany of tomorrow.

It seems pertinent to mention that official programs of guidance and counseling in the schools of Germany today exist only in token form, but it is interesting to note that the socio-economis influences of post-war Germany are currently at work in developing some quite different trends and tendencies with regard to guidance and couseling.

In a six-year Grundschule in Berlin a comfortable room with space to display pupils' school work and projects was set up specifically for interviews between parents and teacher and/or principal. In the same school an experiment was being conducted, such that English and German were spoken interchangeably in the same class period. Pupils with the permission of their parents can choose to participate or not in this class. Also in this school, in grade six, a narrowly limited number of pupils are allowed to choose a minor subject. In a girls' Gymnasium in Berlin the student was allowed to elect certain subjects.

Twelve schools in Stuttgart are experimenting in allowing a limited number of pupils to choose subjects. However, the principal made the statement, "we feel we know better what pupils should study. Only the poor student wants to choose (easier) subjects." In this school there is also an opportunity for pupils to join, after school hours, groups which are pursuing study in the various trades.

The state Baden-Württemberg has established a number of vocational guidance centers (Berufsberatungsamt), where students can go to receive help in choosing a profession. These exist in every city in the employment centers (Arbeitsamt). The personnel in these guidance centers go out to talk to the students in the schools on the various job opportunities.

There is a great deal of unofficial guidance and some official group guidance at the girls' Gymnasium in Göppingen. A significant attitude on the part of the teachers in this school is expressed in their emphasis on the expression of the individual personality. The opportunities for parents to visit with school officials and teachers are many. At the boys' Gymnasium in Göppingen a program of vocational guidance is currently being formulated and will be implemented in the school the year after next.

In answer to the question about counseling and guidance at the University of Tübingen it was stated that very little exists and that it was on an unofficial professor-student basis.

A program of significance in this area is the planned field trips and excursions which are discussed in another part of this section. These trips are helpful in bringing the student and teacher together to discuss the problems which confront young people outside the classroom.

From this report thus far one is quite obviously aware that very little guidance and counseling exists officially in German schools. It might justifiably be said that the "guidance point of view" enjoys a greater unofficial yet thoroughly practical and effective existence. Certainly the personal teacher-parent and/or teacher-pupil relationship flourishes in the Grundschulen and the Volksschulen. But what do teachers have to say about guidance and counseling at the secondary-school level and beyond? In addition to the comment recorded earlier in this report, comments were made that present the following point of view, "generally pupils do not have the maturity and sound judgment to make wise decisions; we in the schools can better determine what the student should learn."

Strange that at the very critical time of an individual's life, when he needs to develop the ability to make wise choices and sound decisions, he is afforded very little chance to do so at a place where he is spending well over 50% of his time - in the school.

In the light of post-war developments in Germany, there appear to exist certain undeniable trends and tendencies in Germany which are closely related to the area of guidance and counseling. Reference here is made to what is happening in Germany today with respect to the family and the job. There are two factors which must be considered:

1) The family today is not the closed, self-sufficient unit that it was formerly. The family has much mobility.
2) The job situation is different. The trend is away from the skilled craftsman's job in his small home workshop toward the routine job of the worker in a big industry.

These socio-economic changes have a direct bearing on the school's responsibility with regard to guidance and counseling. The individual student seeks advice at a critical time - in his formative years - and it is necessary that the schools provide the opportunity to help him adjust to a quickly changing social and economic world.

V. The Learning Program in the Boll Volksschule

Germany began to develop a system of popular education as early as the eighteenth century. Since 1920 every child must attend school from his sixth to his eighteenth year of age. The first eight years of his education must be passed in a full-time school. About 70 - 75% of all children receive their education in an elementary school (Volksschule), which they attend from their sixth to their fourteenth year.

In the elementary school girls and boys are normally taught together. In larger communities, however, they are sometimes taught separately. In the Boll school system coeducation is practiced. The Baden-Württemberg course of study is the guide for the school program. All textbooks and materials (Lehrstoff) are provided free of charge.

The subjects taught from grades one through six are as follows: reading, writing, arithmetic, geography, history, art, physical education, music, and religion. The self-contained classroom prevails.

The study of reading includes the language-arts skills, with much emphasis on the reading and discussion of many of the cultural aspects of Germany. In the German reading class the development of language competence seems to strengthen the understanding of German literature. Selected samples of good literature are studied for their own sake and for the characteristics that lift them to the level of fine art. In this way the children learn to read and speak properly and discuss intelligently. Beyond the third grade in Boll writing or penmanship is not studied as a special subject. However, much written work in the various subjects is required of every pupil, and these written assignments must be perfectly legible before they are accepted by the teacher. Thus, the written homework required of each student daily is part of his penmanship lesson.

In a third-grade arithmetic class in Boll the pupils were required to do a great deal of hard and fast memorization of addition, subtraction, multiplication, and division facts. There was some explanation of the four fundamental processes, but much emphasis was placed on memorization and quick drills.

Both Protestant and Catholic instruction is given in the school. In Germany there has been much lively discussion as to whether elementary schools should be separated by religious faith, Protestant children attending Protestant schools and Catholic children attending schools of their own faith (Bekenntnisschulen), or whether all children should go to a community school (Gemeindeschule) where all faiths are represented and religion is taught in special classes. In the elementary schools, the Land makes the decision, but in any case religion is a compulsory subject and under control of the churches. Boll has a community school, and the teachers also teach religion twice a week. In some schools in Germany a qualified church leader teaches these classes.

Geography and history are taught on the unit plan. A fifth-grade class was observed in an introductory lesson on map study and skills. The use of excellent maps of the area in which the pupils live was made possible for the entire class. The individual pupil was free to go up and examine the maps closely, while others remained at their seats to read or discuss with their instructor. Many of the pupils did free-hand outlining of their own maps instead of using the opaque projector as is customary in the United States. The classroom atmosphere seemed to be one of eagerness to discuss their daily life and their immediate environment whenever there was the slightest incitement by the teacher or whenever the classroom subject matter warranted it. As a matter of fact, what appeared to be spontaneous discussion was noticeable especially in classes of religion, geography, and literature. On many occasions the students walked around the room or left the room, while other students were reading or discussing. It was obvious that this was the normal procedure in the classroom, and the pupils accepted it without its disrupting the class in any way.

Art, physical education, and music are usually taught by the homeroom teacher. However, in the Boll school one teacher works with a chorus and exchanges classes with the other teachers in order to teach music in the various grades. The children learn to read music at sight. In the first four years of the elementary school physical education is supposed to be taught daily, but when time does not allow for this, the ten-minute intermissions must suffice for some physical exercise. The art done in the various classes is usually correlated with the other subjects.

Report cards are given out three times a year. The grading system is as follows:

1. sehr gut oder ausgezeichnet = excellent or *A*
2. gut = good or *B*
3. befriedigend = satisfactory or C+
4. ausreichend = *C-*
5. mangelhaft = barely passing or *D*
6. ungenügend = unsatisfactory or *F*

If a pupil receives a grade of *ungenügend* in two or more subjects the entire work of that year must be taken over again. The report booklets are taken home by the students to be signed by the parents and returned to the teachers.

The elementary-school teacher in Boll seemed to be well trained and certainly knew how to work with the pupils.

The teachers seemed not only to be imparting facts and information, but in the management of the classroom situations they also seemed to be preparing children for their future roles as citizens of this country.

VI. The Freedom of the Teacher in the Use of Teaching Materials

What is said elsewhere as to the German school system would be incomplete without some reference to the academic freedom of the individual teacher in teaching methods and the use of textbooks and other teaching materials.

The teaching techniques observed in visits to the schools in Berlin, Stuttgart, and Boll follow a universal and well-known pattern: the lecture method, the question-answer technique, repetition, memory work, much reading aloud individually and in groups, and much individual writing. A great deal of emphasis is placed upon the student notebook. One is required for each subject. They are carefully written; the student must use the German language accurately; the material must be graphically and artistically presented. As a result the student note-book is a model of neatness. This practice starts in the lower grades and continues through the Gymnasium.

Whereas the Federal Republic of Germany, through its Kultusministerium, sets the overall pattern for the schools in Germany, each one of the states (Länder) regulates the schools in its territory. For the state Baden-Württemberg it was possible to secure a copy of the Lehrpläne für die Gymnasien Baden-Württemberg, 1957, the courses of study for the Gymnasien in Baden-Württemberg. A quote from this course of study deals specifically with teaching techniques:

> "The teacher in his instruction is to be as free as possible in the selection, evaluation, and revision of methods and materials." P. 72.

The bulletin further specifies the particular courses to be included at the *Gymnasium* level. It also recommends for each subject and for each year, starting with the first level (fifth school year), the minimum to be attained in a particular year.

In order that the nature of these recommendations be better understood, we are including some specifications with regard to the reading material to be used in the teaching of English as a first foreign language. These are taken from suggestions for English in the 11th, 12th, and 13th years (pp. 77,78.)

11th Year	The teacher is to use a textbook containing selections from good English and American literature. One complete piece of literature should be read. The prose and poetry selections should provide the student with an introduction into American history. The novel or story should be taken from English literature.
12th Year	The student is to read a Shakespearean drama, become acquainted with English literature of the nineteenth century, including works which deal with the Industrial Revolution, the social reform movement, and the development of democracy in this epoch. Some poetry from the Romantic Period should be read.
13th Year	The literature to be read should deal with the following themes: The Individual and Society. The State versus the Church. (This problem is treated in G.B. Shaw's *Saint Joan*.) Tradition and Progress in the Development of Society in the Twentieth Century.

The History of Parties. Political Speeches.
The Development of the Empire to the formation of the Commonwealth.
The Commonwealth and Europe.
The Cultivation of the Personality.
Man and Nature in the English Lyric.

It is obvious from the above that no particular texts are mentioned. Only the particular period of history and literature is specified. Hence, teachers have a very wide choice in the selection of materials.

If two or more teachers in a school teach at the same level, they should agree on the texts to be used. Should there be disagreement, the principal makes the choice.

At the lower level, that is, in the Volksschule of Bad Boll, a certain freedom was also in evidence. From a list of three or four textbooks for a particular grade, the teacher may make a choice. However, it is not mandatory that the teacher cover the entire text. Although the particular courses of study specify a minimum of work to be covered at a particular grade level, extra reading material is at the discretion of the teacher. Many more children's and adolescents' magazines it seemed were in evidence in the classroom than is the case in the United States. Hence, within the specified area, a teacher has great latitude in the use of materials to broaden the scope of his program.

VII. Audio-Visual Aids in the Boll Volksschule

Electronic audio-visual equipment for school-wide use in the Boll Volksschule includes one motion-picture (sound) projector, one slide projector, and one tape recorder. The first two of these devices were provided in 1957 through the cooperation of the community (60%) and the state (40%), the motion-picture projector costing $625 and the slide projector costing $75. The tape recorder, which cost $125, was purchased in 1959 solely from community funds. All are used throughout the year under the supervision of one teacher in the staff of six.

One room in the school building is especially set up for projection. Exchange arrangements must be made in advance by a teacher who wishes to use the room. This occurs, on an average, about every ten days in the course of the year. A technician comes from Stuttgart to Boll once each year to service and repair the motion-picture projector.

The most immediate source of films and slides is the regional audio-visual center (Kreisbildstelle) in Göppingen. This center maintains a library of some 200 films, largely black and white, sound, and 60 slide sets which are catalogued and made available to all district schools without charge, for periods of three to four days. In addition, films and slides from the state audio-visual center (Landesbildstelle) in Stuttgart are available on order. It is interesting to note that no films produced by private commercial enterprise are stocked, for it is believed that advertising would inevitably be included and would prove to be educationally undesirable. The two major sources of films and slides for educational purposes are the Landesbildstelle, Stuttgart, Landhausstr. 70, and the Institut für Film und Bild in Wissenschaft und Unterricht, Munich 26, Museuminsel 1.

No regular delivery or pick-up service is provided by the Kreisbildstelle. Materials are occasionally mailed, but the usual procedure is that they are picked up and returned in person by representatives of the schools desiring them.

The required adherence to the statewide study guides (Lehrpläne) results in a periodic, heavy demand for specific material. This leads the individual teacher to plan his work well in advance and to make his selections. and requests as soon as possible. Carefully produced catalogues and descriptive texts dealing with the films and slide sets are provided to help the teacher in this work. The teachers in Boll are of the opinion that audio-visual aids at the elementary-level school find their greatest usefulness in the study of geography and science.

The teacher who wishes to use the tape recorder does not have a library to which he can turn. Commercially prepared, pre-recorded tapes are not available. But teachers do have an excellent source of material in the educational radio broadcast (Schulfunk), which broadcasts educational programs from Stuttgart. Any teacher may receive, on request, the program for a half-year in advance. Each weekly half-hour program is broadcast in the morning and repeated in the afternoon, thus enabling a teacher to audit the program material before deciding whether or not to record it for classroom presentation. Since schools have specific permission to record any Schulfunk programs and to keep them on tape for the period of one half-year, the teachers in Boll make full use of this opportunity.

It would appear, then, that the audio-visual program in the Boll Volksschule is satisfying an educational purpose in a reasonable way. There will no doubt be a further increase in the variety and supply of materials as well as in the range of equipment. The function of the program, as in other areas of materials and teaching aids in German education, will continue to be that of allowing teachers the greatest possible freedom in the selection and use of teaching materials, was to enrich and make more meaningful the subject matter the pupils must learn.

VIII. Class Excursions and Field Trips (Ausflüge und Wandertage)

Occupying a unique position in the German educational program are the Wandertage and Ausflüge. These compulsory programs have as their purpose the health and well-being of the individual as well as the comradeship offered by such outings. Also important is the opportunity for teacher and student to become better acquainted and enjoy the educational experiences which later play an important part in the biology, geography, natural science, history, and social science classes.

The Bundesrepublik specifies that there be fourteen Wandertage during the school year with at least one each month. By discussing the Wandertage and Ausflüge as we have seen them operate in three school systems, we can present the purpose and outcome of such field trips more clearly.

Because of its political situation Berlin has a special problem when Wandertage and Ausflüge must be planned. At the present time there are approximately 6,500 classes in that city. Scheduling Wandertage within one city for so many classes naturally causes conflicts, and frequently more than one class must visit the same place at the same time. East Berlin has several possibilities for Wandertage of West Berlin children, but because of the political situation the teacher does not care to have the responsibility of taking youngsters there. Generally, the only excursions that are undertaken into East Berlin are to museums, and then only with parental consent.

West Berlin has a limited number of regions, such as the Grunewald, which may be used for excursions. Naturally, all Ausflüge cannot be made to the Grunewald, or even be confined to Berlin itself.

Therefore an attempt is frequently made to send classes into the Bundesrepublik. This is, however, a long trip, and the approximate cost of DM 100 per pupil is prohibitive for some students. In 1960 942 of the 24,000 students in West Berlin who are allowed the two-week field trip made an excursion into the Bundesrepublik.

In Bad Boll, planning an Ausflug or Wandertag is relatively simple. Because of Boll's geographical location and small school population, opportunities are almost innumerable.

The Wandertage and Ausflüge generally take place sometime between May and September. Each year there is a special Ausflug for each class. In the first four grades there are no Wandertage; instead, the teacher may accompany the class on short walks in the surrounding area for an afternoon four times during the year. Starting with the fourth-grade class and continuing with the fifth, there are five Wandertage per year. Each class is not only accompanied by its teacher, but also by two chaperones, usually mothers.

Generally, an eight-hour Wandertag is planned by the children. The class gets an early start. Usually the children bring lunches from home, and quite often their parents present them with DM 2,-- spending money for this special day. At lunchtime the group stops at a Gasthaus to buy beverages and eat lunch.

When a longer excursion requiring a bus is undertaken, the cost is divided equally among the participants. For example, the seventh- and eighth-grade classes often visit Hohenstaufen, the site where the castle of the Hohenstaufen dynasty used to stand, there to spend the night in an economical (ca. DM .60) youth hostel.

That these Wandertage are enjoyed is very obvious from the comments and reactions as told by one teacher. Of the three persons involved (student, parent, teacher), the parent is the least enthusiastic, but he certainly does not object to these activities.

To the teacher these trips are of particular value, because he is given the opportunity to become better acquainted with his students in an informal situation. As he observes the students' reactions, he can also effectively plan the use of the excursion for classroom instruction.

The students also react favorably to the excursions. An example of this enthusiasm occurred after an Ausflug had been missed one year; the teacher heard about it from the students for the next three years. Their joy and interest in writing and discussing the Wandertage and Ausflüge prove that these events are of significance to them.

Another activity on the Volksschule level in regard to the Ausflüge and Wandertage is the Kinderfest (Children's Festival) which marks the end of the spring term and the beginning of the 6-week summer vacation. We saw this activity in Boll as initiated with a parade, in which all of the pupils marched in costumes depicting the characters in a fairy tale. The parade started in the village and proceeded to the athletic field, where the day's activities took place. Typical activities were a maypole dance, relay races, and songs. Each class presented one part of the program. In the evening the festivities were climaxed by a Chinese lantern parade starting from the athletic field and covering the area around Bad Boll and the Evangelische Akademie. Everyone, from the smallest child to the oldest grandparent, took part in the parade. The final activity for the day was a display of fireworks on the athletic field.

Although the younger children of Boll go on their annual outings within a limited territory, their older brothers and sisters, who attend school in nearby Göppingen, cover a wider range of territory and spend a longer period in the area chosen.

Although the time of year for the Ausflug is not set, the older students and their teachers in Göppingen favor a fall outing, usually not long after school has started in September. The advantages of taking a fall trip are manifold, the most valid being the benefits derived therefrom in enriching and making more concrete the subject-matter fields studied during the coming year. Thus the various aspects of the area studied become incorporated in the regular classroom work. A close examination of the report compiled by the participants of a particular Ausflug will later on establish these aspects.

Not all benefits, however, are limited to study and analysis after the Ausflug has been completed. Of primary importance is the extent and intensity of student participation in making the necessary plans. Much importance is put on determining just how the various physical features, as well as the cultural and recreational considerations of the area, will be studied, analyzed, and/or enjoyed. A favorite pattern of procedure is assigning certain tasks to each member of the group. In this way, each student has a specific as well as group responsibility. Moreover, students with special interests or talents are encouraged to develop their particular skills.

The final report of such an outing, submitted by the group as a unit, is an undertaking of combined and individual effort. Such special skills as sketching, map-making, cartoon-drawing, flower-pressing, artistic lettering, and photography enhance the more routine accounts.

Now let us examine in detail the Ausflug report that was compiled by a Mörike Gymnasium group in Göppingen last year. It is entitled:

> "*Schullandheim-Aufenthalt in Hubertushaus bei Steibis*
> *bei Oberstaufen, Allgäu, vom* II, 9 -- 24,9,1960."

This location is about a hundred miles south of Boll and is close to the Austrian border. The cover of the report is beautifully bound and lettered by hand. The first entry, recto side, is a photograph of the house that served as home for the group. Photographs of the various fun and work activities are scattered throughout the book. The lay-out of the next two pages submits the theme song of the class: "*Ausflug Ode: Unsere Hubertushaus Hymne*," written in excellent German script (verso side) with the musical score on the recto side. Corners of the pages are adorned with pressed flowers in miniature arrangements. The German's love of flowers is prevalent everywhere.

Next come the temperature and weather charts which are recorded daily. At this early stage in the book the viewer meets the group of twenty-seven and their teacher. Happiness and enthusiasm radiate in the group photograph. Following this, several pages are devoted to specimens of unusual flowers. Some are pressed, others are delicately painted, or scientifically sketched.

Now the group report presents each participant's essay, neatly and often beautifully hand-written in German script. These essays express the students' reflections on the subject: "*Wozu besuchen wir ein Schullandheim?*" wherein the reader gets a direct insight into the educational philosophy that motivates a German class excursion of such length. From the student's point of view, the benefits (as evidenced from this report) are the development of leadership, responsibility, and group harmony in work and play. This series of essays is followed by several pages of group and action photographs, and more pressed flowers. The flower motif recurs in the book like a theme - a silent and youthful tribute to the wonders of nature.

A second literary section is in diary form, each day's activities being covered in detail. Here we learn of the area studies done: the geography and geology of the surroundings, the historical and cultural backgrounds, the farm and dairy products, and the games and recreational pursuits enjoyed.

The final portion of this lengthy report contains photographs, cartoons, and drawings of the return trip. Such Bildkarten as the one of the Bodensee and one of the Bregenzerwald reconstruct the scenic beauty of the chosen area. Finally, before the last page devoted to the signatures of all participants, we become aware of a lighter vein - a touch of quiet humor in this essentially serious report . . . the "fun" photographs, the cartoons of the chair lift, of the cows and the countryside, of the ping-pong games, of the muddy tracks and feet, and many others.

In one of the Gymnasien in Berlin a twelfth-year class which had just returned from such a two-week excursion to the West German Republic was given permission by the principal to report its experiences to the 11th and 13th grade classes. This the students did for two hours, each individual participating and using the slide projector to help the audience visualize the fatherland across the East-West boundary.

Such well-planned excursions and field trips, which are an integral part of the school curriculum and which enhance the learning process, need to be carefully considered by curriculum specialists in the United States.

IX. Physical Fitness: The Program in and out of School.

Classes in physical education are not a daily occurrence in the German schools. There are no regulations concerning physical education and health except that there must be instruction therein.

The students are usually given two hours of instruction per week. In some instances, where no physical facilities are available, there is no physical education. Health instruction is taken care of in the natural science classes (Naturkunde, Biologie), and the school hiking trips or field trips (Ausflüge) are considered a part of the physical education program. On these excursions physical exercises, sports, and hiking are a part of the routine. Some of the larger schools even have ski outings.

Some, but not all, instructors of physical education are graduates of a university. These instructors frequently teach other subjects as well, or may give physical instruction in more than one school. In the smaller schools, or in the many Volksschulen, instruction is usually given by the regular classroom teachers. The physical-education instructors usually coach any competitive athletics in the school.

Facilities for a good physical education program in the Boll Volksschule are limited in character. There is no gymnasium in the school. The classes are held either on the athletic field or in the Turnhalle (gymnasium) which is owned by the local Turnverein (Gymnastics Club) and is located some 2/3 of a mile from the school. The building is old but sturdy. No showers are available. The floor space is approximately 80 by 30 feet. The equipment for the gymnasium consists of a Bock, a horse, and a series of graduated boxes and mats.

The physical-education classes in the Boll school are held from 2 to 4 in the afternoon on Thursdays only. The children must go to these classes directly from home, since school is dismissed at 12:30 and these classes are in the afternoon. Weather permitting, the classes are held outdoors on the athletic field, otherwise in the Turnhalle. The usual competitive game is played. Tug-of-war is quite popular. If the classes are held indoors, simpler games are the routine of the day, the few pieces of equipment mentioned before are used, or there is a program of gymnastics. Two of the grade-school instructors direct the instruction.

Physical fitness and athletic prowess are very important to Germany, but the competitive aspect of athletics is usually played down in the schools. However, outside of the school system there are many kinds of sports: soccer, basketball, handball, hockey, Faustball (fist ball), Schleuderball (distance throwing of a type of baseball, Schlagball (baseball with just one base), tennis, wrestling, and boxing. These sports are played mostly in the Gymnasium, the Mittelschule, and to a lesser extent in the Volksschule. School size and the availability of facilities seem to be the vital factors in determining the number of sports in which a school participates. Some of the schools visited in Stuttgart and Göppingen had very extensive athletic facilities, many athletic fields, and tennis grounds.

Soccer is by far the most popular sport. It is played all year and most Gymnasien and Mittelschulen have a soccer team. Schools play each other in soccer, basketball, and sometimes Schlagball or Faustball. Although some schools in a given area may play each other regularly, there are no regular schedules or leagues. The emphasis seems to be more on participation and exercising, even though competition in a particular game is quite keen. The athletic teams do not practice very often. There is perhaps one practice session per week. Only in the larger cities is there any team or interscholastic competition in tennis, hockey, boxing, and wrestling.

There are some intramural athletics but always after school. Class teams play each other, usually in soccer, basketball, or Schlagball. The teachers usually supervise any such after-school activity and may even participate themselves. There are also many "pick-up" games after school in these sports.

Fencing was at one time extremely popular in Germany, particularly at the university level. A dueling scar was something to be proud of. This was forbidden after World War II, but is now legal in some places and is in fact gaining popularity.

Athletic heroes are looked up to by the student body, but there is no such thing as all-state teams as recognition for athletic ability. It is also not possible to win an athletic scholarship to a university.

At the end of the school year there is the annual Bundesjugendspiel in der Leichtathletik (Federal Track Meet). All the schools in a given area participate in the affair on a local level, and the best participants are later sent to a larger city for the national finals in that area. In Württemberg these finals are held in Stuttgart.

Participation is at first by the individual classes of the various schools. Each class has a team of three participants in a race. Most important is not who wins, but rather what class is the first to have all three members complete the race. The weakest runner is thus the most important man on the team. Everyone in the school must compete in at least three events. Only the lame and the ill are excused, and even they must, if possible, attend the affair and help out. Girls participate in the running events as well as the boys. The events listed are Weitsprung (broad jump), Kugelstoss (shotput), Schleuderball (distance throwing of a type of baseball), Schlagball, soccer, the 800 meter run, the 1,000 meter run, and several relay races (girls participate here mostly). No prizes are awarded, only points are given for each class.

The Turnverein (Athletic Club) is still very popular in Germany. There are hundreds of them throughout the country. Göppingen has 10 such. Boll has one called the TSV (Turn= und Sportverein). The members participate mostly in gymnastics and soccer. The Turnverein in Boll has 150 to 200 members ranging up to 70 years of age. Most of these members do not participate actively. Women may also become members of the Turnverein, and many of them actually participate in gymnastics until they are about 25 years of age.

A summer sports program was attempted in Boll several years ago. It was meant primarily for school-age people. However, adults were also permitted to participate. The program was not popular and had to be abandoned.

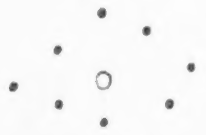
Professional athletics are not emphasized in Germany. The only sport so engaged in is soccer. The professional athlete is not paid enough to make a good living from athletics. Most professional athletes engage in some other work from which they obtain their livelihood. The two major leagues in professional soccer have many sub-divisions with about 120 teams involved. The best team in a lower division usually advances to a higher division, where it then plays the stronger teams of the country.

Winter sports such as sleighing, skiing, bob-sledding, and ice skating are quite popular, particularly in Southern Germany. It is the practice in Boll to block off one of the side streets of the town and flood it with water, which then freezes solid for ice skating.

Almost every small town or village has a swimming pool (Schwimmbad). Boll has an excellent one. Göppingen has a large one with four separate swimming pools - two for beginners. These pools are financed by the town. A part of the program of the Bundesjugendspiele is a swimming festival.

In Berlin, rowing is a very popular sport. There are even today many boat clubs which have a membership of about 2,000. The problem, however, is that the participants may not leave Berlin. The Wannsee, the most popular boating place, is on the border between East and West Berlin. The rowers must therefore be careful not to cross the border which runs through the lake, or they may be shot at from the East Berlin side of the lake.

Bowling is becoming more and more popular in Germany. The alleys are usually not open to the public, many of them being privately owned. Rarely does one find bowling leagues in the American sense of the word, but such leagues seem to be on the increase. There are no leagues in Boll but there is a small bowling alley in town. The ball, about seven inches in diameter, is smaller than that used in America, and the alleys are approximately 20 meters long and 1 1/2 meters wide. Only nine pins are used and arranged in the following manner:



The center pin has a head which is slightly larger than those of the other eight.

The mass of people in Germany are great sports enthusiasts. However, active participation in the program is not practiced on a large scale and much needs to be done to further the physical fitness of Germany's young people.

X. Teacher Education

The Training of the Elementary School Teacher

After the Reifeprüfung (matriculation examination) from a Gymnasium or an Aufbau Gymnasium Internat (boarding school), the student who wishes to become a teacher enters a pedagogical institute (Pädagogisches Institut) for a training period of two years. In recent years this training period has been extended to three years and the new school, Die pädagogische Hochschule, has been organized. The curriculum of these above-mentioned institutes consists of courses in pedagogy, psychology, educational psychology, didactics, methods, and school organization. In addition, the prospective teacher does intensive work in classroom and student observation and participates in some practice teaching. Special subjects such as art are taken as electives. Upon completion of this training period the prospective teacher takes his first examination (Dienstexamen). This is both oral and written. In addition, he must teach two trial lessons, one of his own choice, the other determined by the examiners. After passing this examination the teacher is assigned to a school where he carries a full teaching load. Here he is supervised and guided by master teachers and also attends study-group meetings held by the principal or superintendent (Schulrat) or a master teacher delegated to perform this function. After completing this two-year period of apprenticeship the young teacher (Referendar) is subjected to a second examination. As a part of this examination he must write a thesis treating a phase of education, usually some practical problem with which he has had to cope. As a part of this examination he must teach three trial lessons. He must also submit a report of his apprenticeship experience.

If he passes these examinations successfully the candidate is assured a position as civil servant (Beamter). Teaching is considered a function of the government, and teachers are classified as civil servants.

Elementary teachers may train for special work as Hilfsschullehrer or Sonderschullehrer (teachers of retarded children or of special classes).

The Training of the Teacher in the Mittelschule

In order to become an instructor in the Mittelschule, the prospective teacher must undergo the teacher-training program required of the elementary-school teacher. In addition, however, he must pass two supplementary examinations (Zusatzprüfungen) in two academic subjects such as mathematics and science.

The Training of the Teacher in the Gymnasium

The student who intends to teach in a Gymnasium must be a graduate of a Gymnasium and must prepare himself for such a career with at least ten semesters of study at a university. The first examination he takes is to ascertain his knowledge and grasp of the two or three subject-matter fields of his choice. In addition he must take work in philosophy, psychology, and pedagogy. The student must also do some student teaching for at least four to eight weeks. This is done to give him an opportunity to find out if he is fitted for the job.

The first examination (Staatsexamen) requires the submission of a thesis in his major field, a written and an oral examination. After passing this examination the candidate is admitted to a two-year period of student teaching as a Studienreferendar. He is assigned successively to two Gymnasien where he is to observe master teachers and do some teaching himself. He also has to attend several seminar-type meetings per week, where the everyday problems are discussed in the light of educational theory and the seminar members must present appropriate papers for discussion. At the end of this in-service training the candidate must write another thesis and pass another examination in his knowledge of educational psychology and methods in his particular subjects. In two trial lessons the candidate must demonstrate his teaching ability. The passing of this examination qualifies the apprentice teacher for appointment to a regular teaching position. He is now a Studienassessor for some four years. At the end of this period he may obtain permanent appointment and become a Studienrat, which is the title of a fully qualified Gymnasium teacher of full civil service status on life-time appointment in the schools of Germany. The Staatsexamen are usually taken in the Land where the prospective teacher expects to do his teaching.

XI. Teachers' Salaries in the German School System

In each of the ten Länder (states) in Germany (not including Berlin, which would make it 11) all schools are under the direct control of the Kultusministerium of the particular Land in question. Although each Land is autonomous in setting up the curriculum for the schools and the Lehrstoff (textbooks, etc.) in financing the educational system, in building schools and adding classrooms, in regulating salaries, there exists a close working cooperation between all the Länder in matters of education. The minister of education, a political appointee, determines with the help of his staff the academic set up of the various schools in his Land. Laws regulating the salaries of teachers and administrators are made by the law-making body of the Land. Once the salary schedules are determined by this body (Landtag) the Kultusministerium must pay its teachers and administrators as prescribed by law. There can be no variations from the norm, there can be no merit increments. This salary law is referred to as the Landesbesoldungsgesetz and includes salary schedules not only for the teachers, administrators, janitors, and clerical workers of the schools, but also for workers in the post office and the telephone company, on the railway, in the courts of justice, for policemen, inspectors for the government, and all government workers including the chancellor - in brief, all persons connected with the network of activities under federal control. This includes, of course, all persons connected with higher education in the various Länder.

A person who has prepared himself for the field of teaching by completing the prescribed course of study at a pedagogical institute or a university may begin his professional career on a prescribed salary schedule after having served two years as Referendar, during which time he must work at a minimal salary approximating 260 DM or

65 dollars per month. If he completes this interim period to the satisfaction of his superviser, he may then apply to the Kultusministerium for a teaching position in the kind of school for which he has prepared himself and, when accepted, is placed in that school on a full-time basis. Here he teaches in a probationary capacity for four years. During this period he holds the title of Assessor. As such he is paid on the regular salary schedule in effect at that time for the particular type of school which employs him.

Salary schedules differ, dependent upon whether the teacher is employed in a Gymnasium, a Volksschule, a Wirtschaftsschule (business school), Fachschule (trade school), Sonderschule (school for the physically handicapped), Hilfsschule (a school for low I.Q. pupils), or any other of the many types of schools Germany seems to have.

The Beamtenbesoldungsgesetz (law for salaries to be paid state employees) sets up 26 different salary schedules for state employees. A janitor, or perhaps a girl assisting with clerical duties, would be placed in salary group I, where the top basic salary amounts to 350 DM monthly (87 dollars), whereas the top salary schedule would include such people as directors of Gymnasien or top professors at pedagogical institutes, where the top basic salary approximates 1925 DM or 500 dollars monthly. We have underlined basic, for in no case must this be confused with actual salary. Each state employee, under the provisions in the official salary schedule in his working category, receives, in addition to his basic salary

1) an Ortszuschlag (supplemental pay determined by the cost of living in the locality where he is employed) and
2) a Kinderzuschlag (supplemental pay determined on the basis of his dependency obligations).

The Ortszuschlag is divided into three categories, namely

S (living in a larger city, usually 50,000 or over)
A (living in cities from 10,000 to 50,000) and
B (living in rural communities and small towns).

This part of his salary is also scaled according to

a) where he lives, and
b) how large a home he must have as measured by the size of his family.

Teachers, generally speaking, work under salary schedules 9, 9a, 10, 10a, 11, 11a, 12, 13a, and 13b, starting with a teacher of technical subjects for the blind or deaf (group 9) and a teacher trained for coaching (9a), and rising to the Oberstudienrat (group 13b), who is a top academic teacher at a college preparatory school.

For purposes of this report we will describe the salaries of three teachers in the German school system. The first case to be described will be that of a long-time teacher in a Gymnasium for boys. This teacher has been in the system for 28 years and therefore is receiving the top salary. He is married, has a wife, and three dependent children range between the ages of 12 and 24. His salary is based on Besoldungsgruppe 13b, the thirteen steps of which are as follows:
774-817-860-903-946-989-1032-1075-1118-1161-1204-1247-1290 DM.

The above schedule shows his salary picture over the first 26 years of service, beginning with 774 DM for his first year of probationary teaching, and rising to his present basic salary after 13 salary steps (an increase every two years to 1290 DM. This is his basic salary only. In 1958 this basic salary was increased by 7%, creating a new basic salary of 1380 DM. Then, at the beginning of 1961 the new basic salary was officially increased another 10%, so that how our teacher is getting a *basic* salary of 1518 DM or 380+ dollars monthly for a twelve month period.

To this *basic* salary is now added the *Ortszuschlag*, which in this particular teacher's case would be as follows:

Basic *Ortszuschlag* in group S	126	DM
Married and one child	52	DM
Two additional dependent children under 25.	36	DM
Total *Ortszuschlag*	214	DM

A final part of his salary consists of the *Kinderzuschlag*. This is separate and distinct from the *Ortszuschlag*. For each child up to the age of 6 he is entitled to 30 DM monthly, for each child over 6 and under 15 - 35 DM, and for each child over 15 but under 25 (if dependent) he gets 40 DM. Therefore, the teacher in this case gets *Kinderzuschlag* as follows:

First child under 15 but over 6	35	DM
Two children over 15 but under 25	80	DM
Total *Kinderzuschlag*	115	DM

Now let us recapitulate. Our teacher at present gets the following income from teaching:

At the top of the salary schedule with a basic pay of	1518	DM
Cost of living increment	214	DM
Pay for dependents	115	DM
Total gross income before taxes	1847	DM

When we multiply this figure by 12 we get 22,164 DM as this teacher's annual salary, or about 5,542 dollars. Since it is generally conceded that the buying power of *one dollar* in the United States is approximately equivalent to the purchasing power of *2 DM* in Germany, our teacher earns the equivalent of 11,084 dollars. At present, therefore, the German teacher, by comparison with his counterpart, is faring better financially, especially since his federal income tax approximates less than 12% of his gross income and includes all medical care. Also, he need not contribute to his old-age pension plan, which at the age of 65 will equal 75% of his salary.

Our second case, Miss X, is *Volksschullehrerin* in Stuttgart and has been teaching for nine years. She is not married. Since *Volksschullehrer* are classed under *Besoldungsgruppe* 10: 488 - 514 - 540 - 566 - 592 - 618 - 644 - 670 - 696 - 722 - 748 - 774 - 800 DM, Miss X would receive a *basic* salary of 592 DM. However, since this *basic* salary was increased by 7% in 1958, her salary jumped to 41.44 DM, creating a new *basic* salary of 633.44 DM. Again at the beginning of the current year, this new salary was increased by another 10%, so that now Miss X receives an increase or increment of 63.55 DM per month, giving her a new basic salary of 696.79 DM per month.

Now let us calculate the salary of Miss X for the school year. She receives an annual income of 8,362 DM or 2341 dollars. Since she is unmarried and has no dependents she belongs in the *Ortszuschlag* category III S (slightly lower than is the case with the *Oberstudienrat*). In this category her salary per month would be increased by 102 DM. or approximately 26 dollars. Since she has no Children she would not qualify for the *Kinderzuschlag* given to the *Oberstudienrat*. To summarize, Miss X receives a basic salary of 8,362 DM + 1,224 DM, the increase granted because she lives in Stuttgart, a large city. Her gross salary now is 9,586 DM. or approximately 2,400 dollars per year. Again, as in the case of the *Oberstudienrat*, we can assume that the buying power of her income would approximate twice that, or 4,800 dollars.

If we take the example of Mr. Z, who like Miss X has been teaching at the same school for 9 years, but who is married and has three children, he would be paid the same basic salary, but he would qualify for a higher Ortszuschlag (147 DM because he is married, plus 18 DM for each of his three children except the first, or 35 DM, which would equal 183 DM). He would also qualify for the Kinderzuschlag. If we assume that one of his children is less than 6 years old and the other two are between the ages of 6 and 14, he would receive 30 DM per month for the youngest child and 35 DM per month for each of the other two children, making a total Kinderzuschlag of 100 DM or approximately 25 dollars per month.

Mr. Z's salary would therefore be as follows:

Basic salary	8,362 DM
Ortszuschlag	2,196 DM
Kinderzuschlag	1,200 DM
Total annual salary	11,758 DM

Converting this amount into American dollars, we can say that Mr. Z. earns approximately 2,940 dollars per year, with a buying power of twice that or 5,880 dollars.

As Miss X and Mr. Z continue in their profession, they can look forward to biannual increments in their salary until they reach the possible maximum of 800 DM + 7% + 10% basic salary, unless the government through its Landtag decides again to change the basic salary, as is now being contemplated. Just as in the case of the Oberstudienrat mentioned earlier in this report, Mr. Z and Miss X will, when they retire, receive 75% of their highest salary. They are not required to contribute any portion of their salary in order to attain this pension. The State pays all. Also, as in the case of the Oberstudienrat, Mr. Z and Miss X pay only a small percentage of their salary for income tax - approximately 8 to 10%, and they also receive free medical care.

It should be said here that the German school teacher is, comparatively speaking, better paid than his American counterpart. German university professors are not much inclined to accept invitations to teach at American universities because of the obvious salary differential. It should also be said here that the German teacher is enjoying a prestige and salary status considerably above the trained technicians, something that the average teacher in the United States can not claim. It is true that in the United States a teacher often leaves the profession to gain greater income in the business world. Apparently this phenomenon is non-existent at the present time in Germany.

F. General Cultural Life

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I. Introduction

The area to be examined by this group is designated as the general aspects of the cultural life of the inhabitants in and around the village of Boll. Such a topic could seem to be, on the surface, an almost unlimited field of investigation. It is therefore proper to point out here that many subjects which might be included in this section of the report are under more thorough study by other groups working on this project. Therefore, without losing sight of the broad range of meaning implied by the word "cultural", we have attempted to narrow our range of interest to those aspects which to us have seemed vital. These various aspects of the cultural life of this region are taken to be representative of the larger significance of the area of our research.

What then is the scope of this study, the particular areas of investigation, and the methods and techniques employed in our research? By "cultural" we understand those aspects which affect the life of the individual in the realms of art, music,and leisure pursuits in his free time, and literature, i.e., the material which he reads for private pleasure. Our group accordingly divided the field into areas of study, in which we have examined the previously mentioned topics, namely art, music, leisure time, which includes radio and TV, and literature.

The material presented in this report was obtained through casual conversations with the townspeople (of all ages), and in interviews with the Mayor of Boll and several of the local officials. We present the facts which we have gathered in the order outlined, and we shall add a general conclusion at the end of the last section.

II. Art

This section includes that information which was gathered concerning art, architecture, and the handicrafts in this region. The Evangelical Church of the village is the only historical monument in this immediate area; it is 800 years old, and it is in the romanesque style. In 1956, the townspeople undertook its rebuilding and repair; in this project were also involved the town council and the state officials; they were aided in their work by the active interest of the community.

In the village we note original houses in the traditional South-German half-timbered design; now, since the influx of new and heterogeneous population, a mixture of old and new is to be found. This blending of styles is noted in private dwellings as well as stores and other public buildings.

Creating and adding to a pleasant atmosphere is the widespread use of flowers. It is remarkable to note the meticulous care with which even small gardens are kept. This overall impression is descriptive of the attitude toward a style of living which attempts to enjoy the naturally given beauties with small expenditure.

Simplicity, but not without discrimination, seems to be the key-note of such interior decoration as was observed. A tendency among the better-situated class to acquire expensive furnishings of modern design seems to be general.

We have not been able to discover any particular interest in painting or sculpture. The wealthier homes do, however, have oil paintings and figurines, but the more modest homes have what the Germans themselves style as Schlafzimmerkunst, that is, prints with deer, cats and dogs, or children as central themes, or prints of famous paintings, especially those of Van Gogh.

There are no sculptural monuments in the village. In the school the children are taught drawing and modelling in clay, but there does not seem to be any carry-over from this into the life of the village.

III. Handicrafts

There does not appear to be a local tradition of handicrafts of any kind, such as is to be found in some other parts of Germany. According to our informants, one does not commonly find hand-woven or hand-embroidered tablecloths in the homes. Neither does one any longer see hand-embroidered folk costumes; in fact, folk costumes are never worn nowadays. Hand knitting is giving way to machine knitting.

There is one cut-glass workshop in the village, which however sells most of its products to the Gasthöfe and the economically better-situated families. It probably has no influence in molding tastes in glassware.

We also found two workshops where furniture is made to order. We saw some fine pieces of work. The orders come mostly from outside of Boll. Neither the glass workshop nor the furniture workshop figures largely in moulding the cultural tastes of the community,inasmuch as they fill orders mostly from the outside.

The Bürgermeister had plans for establishing a museum in Boll, but he could not realize the plan because of lack of objects for display. According to him and his wife the farmers of Boll have had to concentrate on making a living, leaving them no free time to develop local art or handicrafts.

Weighing what we have found, we feel that we can hardly speak of a general interest in the various branches of art such as may be found elsewhere in Germany.

IV. Music

There is, in Boll, both active and passive participation in music. Active participation may be somewhat limited by the lack of formal educational facilities. The only known music teachers are a woman who teaches violin and a man who is the choral director in the school. The latter embellishes his work by teaching the children to play the Blockflöte (wooden flute), which is comparable to the American tonette. Music in the school is an elective and those who do not elect it may go home. Although music is an elective in the school, we found approximately 80 lively younsters in Herr Ziegler's singing class in the Boll Volksschule.

Advanced musical studies must be done in Göppingen or possibly in other surrounding cities. This information may be only partially correct, for, in the past decade, there has been a large influx of refugees into Boll, and possibly some of these people might qualify as music teachers. However, their presence here is not as yet known.

Participation is also found in the three churches and three other organizations, a community band, and two clubs. One of these musical groups,with whose members we talked, is the choir of the Evangelical Church. It is composed of twelve women and six men. In addition to performing the sacred music for their church services, they also practice secular music of many periods, including contemporary songs. They give two or three concerts a year for the public, in which they present this secular music. The attendance at one such program at which we were present numbered about 200.

As regards passive participation, the standards of music appreciation are raised through the media of radio and television. Having no music store in Boll, the citizens must look elsewhere for records, musical instruments,and sheet music.

From outward appearances, the people seem to derive great pleasure from music. Frequently, one can hear recorded music coming from the houses. The citizens join eagerly in community singing.

V. Leisure Time

From our observations and interviews, we have been able to determine the following possibilities for the utilization of free time by the inhabitants of the community.

The churches provide many opportunities for the use of leisure time for the various age groups. For pre-school children, there is a kindergarten; for those six to fourteen years of age, Boy Scouts and Girl Scouts; for the young people fourteen to twenty-one, there are singing groups, games, hiking, gymnastics, and Bible study groups; for adults, there are chiefly the Bible study groups. The Community Hall furnishes a place for lectures and seminars on youth problems and also on religious and political subjects.

There is active participation in a limited number of sports, which include soccer, swimming, hiking, nature study, bowling, and tennis. The committee feels that a large percentage of the inhabitants participate in these sports and that consequently very few people are merely spectators.

The inhabitants of Boll are also active in clubs and other organizations, especially music and singing, hiking clubs, and the volunteer fire department. One of the most interesting types of these groups is the so-called Stammtisch. The members meet regularly at reserved tables in local Gasthäuser to discuss various subjects of interest to the group. Membership is select and new members are invited only upon the death of an active member.

Many individual activities are pursued throughout the entire community. Girls of age six to fifteen enjoy sewing, crocheting, knitting, and embroidering, while boys of the same age enjoy weaving baskets and working with wood. Both boys and girls of the same age group spend a great deal of time reading and collecting various things - stamps, film-star pictures, autographs, and picture postcards. Photography is also a popular hobby. The adolescents spend their leisure time outside the home. They attend movies, dances, and parties. In addition, they also find time for swimming and hiking for pleasure. The automobile plays a significant part in many of these activities. The adults spend their free time at family gatherings and at village festivals. They also listen to the radio, watch television, and play cards - either at home or at the local Gasthaus. Other activities of this group include bowling, parties, and social gatherings in either the afternoons or evenings. Although the farmers rarely have time for a vacation, there are many inhabitants of the community who take an annual trip to the North Sea, to the Baltic, to Lake Constance, or to the Adriatic coast of Italy.

In conclusion, we feel that the citizens of Bad Boll spend much of their free time in much the same way as Americans do.

VI. Radio

Radio in Germany is a public utility supported by the listeners by means of monthly dues. The programs are intended for listening pleasure as well as for fostering good taste among the people. In the village of Boll (which has approximately 700 families) 570 permits for radio have been issued. Another 95 permits have been issued for the use of either radio or TV. Thus, it would be safe to assume that 665 families or individuals own a radio. We have interviewed several individuals from this community in order to get an idea of what they like to hear. The people interviewed have been grouped according to their listening interests.

One group, consisting of five young men (factory workers between the ages of 18 and 22), four girls of senior high school age, and a sales girl (approximately 20 years old), likes to listen to programs of popular songs (Schlager), jazz, rock'n roll, and folk music. Several also listen to Hörspiele - plays written especially for radio, often of high literary value.

Another small group of middle-aged working-class people was also interviewed; they enjoyed listening to folk songs, and did not like songs with jazz or rock'n roll rhythm. They preferred music which did not disturb their conversation or other work. One of the persons interviewed expressed interest in the radio plays. Several said that they did not have the patience or the time to sit down to listen to a play.

A third group of people with similar tastes consisted of the village doctor, the mayor, and a social worker. These three listen regularly to news broadcasts; they also enjoy classical music and the Hörspiele.

Several of those interviewed have both a television set and a radio. It seems that when this is the case, preference is given to the TV, and since the acquisition of TV, radio has been relegated to the background.

VII. Television

Television was included in our area studies program because we feel that it is occupying an increasingly larger part of the leisure time of the Germans. German television differs from television in the United States in at least two ways. The first major difference is that German television is supported from funds obtained from individual TV users. Each person who has television must pay DM 7,00 ($1.75) each month to his post office. Commercial interests do not sponsor the programs as they do in the United States. Advertisements, if any, are concentrated in certain hours, devoted to such announcements, and never interrupt a particular program or movie. Since June 1, 1961, the German citizens may choose between two channels. Before June 1, 1961, there was only one channel. However, they must pay DM 280 ($70.00) for an extra attachment (Zusatz-Gerät) in order to receive a second channel.

This study was limited to the village of Boll with its 2650 inhabitants. Of these people (perhaps 700 families), 95 families pay for television, according to the information given to us by the village postmaster. We also found that some eating places and Gaststätten have sets where many people also congregate to watch TV. The feeling seems to be that more and more people will buy television sets. A local member of the clergy stated that he felt that young people were attending fewer movies as a result of television in the homes.

The following are the programs for Channel 1 for July 28, and we have translated them into English:

5:00 p.m.	New Airplane Models
5:30 p.m.	The Man from the Jungle (Adventure)
5:55 p.m.	Youth Magazine
6:15 p.m.	Preview of the Week's Programs
6:20 p.m.	Advertisements
6:50 to 8:00 p.m.	Regional programs (The program for Frankfurt is listed.)
6:50 p.m.	The Little Sandman (Children's Story)
7:00 p.m.	The Hessenschau (Regional News)
7:20 p.m.	Good Appetite (Dinner Music)
7:30 p.m.	A Red Rose (Theater Presentation)
8:00 p.m.	World News and Weather Forecast
8:20 p.m.	An Epoch on Trial (The Eichmann Trials)
8:40 p.m.	What am I? (Quiz Program)
9:25 p.m.	Anno 1961 (Documentary Films)
10:15 p.m.	Daily News (Late Edition)
10:35 p.m.	Athletic Competition

Although programs vary from day to day, there is still a regular pattern in the types of programs and the time of day at which they appear. This Friday program is typical of a week-day program. Saturday programs start at 3:00 p.m. and Sunday programs start at 12:00 noon. After viewing television for eight and a half hours (not necessarily these programs), we found the following types of programs:

5:00 p.m. to 8:00 p.m. This period usually included children's programs or something that would be suitable for children.

8:00 p.m. to 8:20 p.m. News and weather.

8:20 p.m. to 9:00 p.m. This part of the program is likely to consist of something that is designed to educate, to inform, to influence, or to serve the public. On July 28, it was the Eichmann trials. On a previous day it was Der Aergerliche Fortschritt. a film that extolled scientific progress as against old-fashioned superstitions.

9:00 p.m. to 10:35 This period usually includes the late news and a program of cultural or entertaining nature. It is usually a movie, a televised theater production, ballet, opera, or a similar program.

When people were asked what programs they liked best and what they watched most, the responses were usually somewhat ambiguous. Five young factory workers (men) were asked what programs they liked. They listed the following as the programs that they had seen and which they had liked especially well.

1.	Perry Como	(American)
2.	Adventures under the Sea	(American)
3.	Elvis Presley	(American)
4.	My Better Half	(American)
5.	77 Sunset Strip	(American)
6.	King's Musketeers	(English)
7.	London 999	(English)
8.	German quiz programs	(German)
9.	Fritz Benzer	(German)
10.	German plays and movies	(German)
11.	Milovitch	(German)

These same people stated that they do not allow TV to crowd out social activity that is of interest to them. In addition they stated that their parents are not discriminating and that they watch whatever happens to be on. One social worker, when asked about TV, stated that she did not have it because she felt that it was detrimental to social activity and culture as it now exists. A public official, a counterpart to our County Supervisor, showed discrimination in his viewing by tuning in a particular program (Berliner Kirchentag) and by turning the set off when it was done.

The mayor (who does not have TV), perhaps summarized it quite well when he stated that the people who are already culturally minded and well-educated are discriminating viewers. The people with less education show little or no discrimination in choosing their programs, but rather watch when they have time.

VIII. Literature

A consideration of the cultural life in Boll would be incomplete without a knowledge of what the community reads. In an effort to determine the reading habits of the citizens of Boll we gave the most weight to our interviews with the following people: Herr Böttle, the Bürgermeister, Herr Grössinger, the proprietor of the sole book, magazine, and newspaper store in Boll, and the secretaries at the Evangelische Akademie whose homes are in Boll.

From our interviews with these people and from casual discussions with other members of the community, we feel that we have a fairly accurate picture of their reading habits.

A discussion of reading might logically begin with books. It is difficult to establish precisely in a study necessarily as limited as ours just what people do read, but a certain pattern does emerge, indicating that most of the reading in Boll is confined to periodicals. Such a pattern seems to be the practice of busy people everywhere.

There is no library in Boll other than Herr Grössinger's limited rental library, which he is going to discontinue soon as an unprofitable enterprise. However, many books do go out into the community, for Herr Grössinger sells $1,000 worth of books annually, mostly as gifts. More books are also purchased in the larger stores in Stuttgart and Göppingen.

It is interesting to note that the mayor has a home library of about 1,000 books covering an impressive range of subjects. He has been assembling and reading these books since his return from World War II. His voracious reading habits are admittedly unusual and are not shared by many of his townspeople. Reportedly, professional people and other well-educated people in Boll usually find little time for pleasure reading and must concentrate instead on maintaining their technical competence.

Interesting to note is the sale of about fifty good pocket books each month. Young people buy most of these. The titles include history, science, biography, and good novels from such publishers as Ullstein, Rowolt, and Fischer.

About ten wild west stories are sold each month. Magazine dealers are required by the government in Bonn to accept a number of war stories periodically. The stories are written quite objectively but still rather excitingly. However, they are not popular in Boll, for only one is sold each month, and that to a young man whose father was not a soldier. During bad weather about five or six women buy love stories; otherwise there is no sale for these books.

Book reading habits are difficult to determine. However, we believe we have a good idea of which periodicals are read in Boll.

The magazines may be divided generally into six classes according to their popularity: picture magazines, fashion magazines, children's magazines, news magazines, and assorted magazines of other types.

The picture magazines appear weekly and are similar in format to our "Look" magazine, but are generally inferior to it in both presentation and printing. The most popular of these is Revue, of which forty-five copies are sold a week, followed by Stern and Bunte Illustrierte with thirty-five copies each. The latter is the only one of the group with colored pictures. The Frankfurter Illustrierte, which is generally regarded as the best of its type, sells only nine copies weekly, but exceeds the sensational Kristall of which five are sold. One copy of "Life" comes each week to a reader who is learning English.

Several magazines featuring fashions, recipes, household tips, and a short story or two appear monthly and average about six sales each. These are *Günther-Moden*, *Gesellschaft*, and *Burda*. *Burda* also contains dress patterns.

Freundin, which appears weekly, and *Für Sie*, which appears semi-monthly, feature fashions, recipes, and articles on entertainment personalities from television and the movies and are bought by about four women each issue.

Schöner Wohnen, which is similar to our "Better Homes and Gardens" in many respects, sells three copies a month.

The most popular movie magazines, *Scala* and *Bravo*, disseminate the same content about popular cinema and television personalities as American movie weeklies, and about twelve copies are bought each week.

The most popular children's books are the comic books. In Boll *Fix und Foxi*, *Felix*, and *Mickey Maus* lead the rest with from fourteen to twenty-two sales each issue. Only three sales of *Rasselbande*, a good little magazine with stories, pictures, and games, are made each week.

The news magazines are not as popular as one might expect. Only eight copies of *Der Spiegel*, which is much like "Time" and "Newsweek", are sold weekly. Its imitators, *Kontenent* and *Aktuell*, are scarcely sold at all.

In the miscellaneous category are *Das Beste aus Reader's Digest*, *Hobby*, and *Das Tier*. About twelve copies of *Das Beste* are sold each month. *Hobby* is like "Popular Mechanics" and appeals to six regular buyers. The really excellent nature magazine, *Das Tier*, is a favorite of about seven buyers each month.

Seven daily newspapers are available in Boll but only two have extensive circulation. The most popular paper is the *Göppinger Kreisnachrichten*, which comes to every home. It is a good small paper, with a fair world coverage and better German coverage, and is more important to the local readers, since it is the only local news outlet.

The next most popular paper is the *Bildzeitung*. Boll, like the majority of German towns, has also fallen under the spell of the Bildzeitung's sensational appeal. From 47 to 60 copies are sold daily; 80 copies of the Sunday edition, Bild am Sonntag, is the usual number.

Three daily copies of the nearest metropolitan paper, the Stuttgarter Zeitung, is normal, with three copies of the Sunday edution. From two to four copies of three excellent big newspapers are sold daily, the Münchener Merkur, Die Zeit, and Christ und Welt.

From this picture of what the people of Boll read, we can conclude that their reading habits are similar to those of people in many small American towns. While there is no great preoccupation with the best works of literature, still there is a conscious avoidance of the worst.

IX. Conclusion

From this report one can readily gather that Boll itself offers very little in the way of so-called "professional" performances in the arts. This type of entertainment is available, however, in Stuttgart. Prevalent taste in reading, handicrafts, music, and literature can best be described as unsophisticated. However, the residents of Boll have settled into an enviable design for living -- unpretentious, unassuming, and sure of its own values.